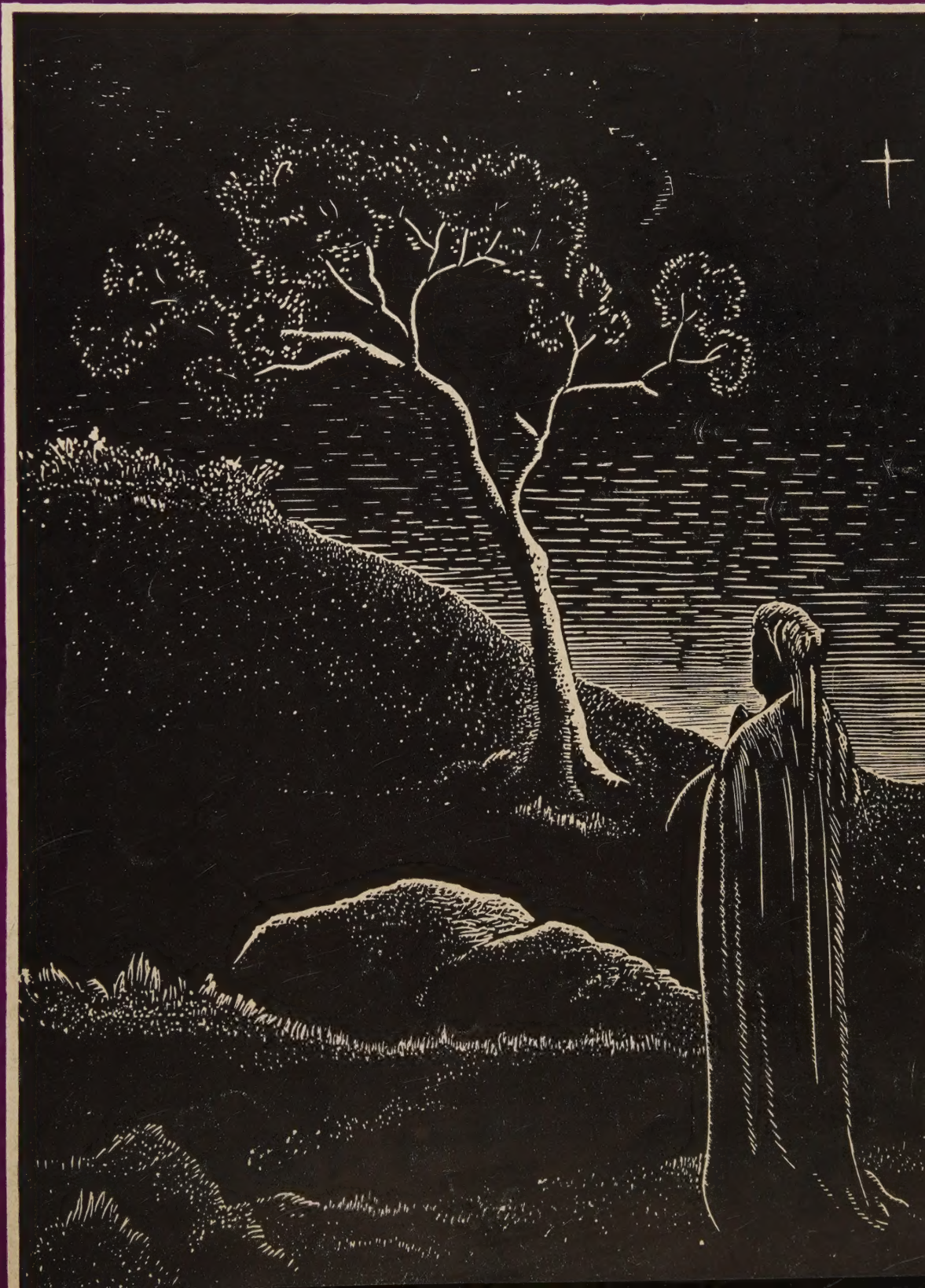
The Pastor

MARCH ◆ NINETEEN AND FORTY NINE



The Pastor

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OF RELIGION

EDITORIAL

Respectable Christianity

NEITHER the advance of human knowledge nor the development of middle-class, Protestant religion has diminished man's tendency to think more highly of himself than he ought to think.

The pride of religious people seems even to increase in proportion as they prosper. When John Wesley saw Methodists grow frugal and diligent and prosperous in his day he was disturbed; for he saw them also increase "in pride, in anger, in desire of the flesh." Even then he could say that "although the form of religion remains, the spirit is swiftly vanishing away." Today this same conceit is draining away our religious life just as it did in the eighteenth century and in previous centuries.

Nowadays the outcast and the social underdog tend to find their places in the cults and small religious sects, rather than in the large denominations. One reason is that the church—as we usually think of it—does not make these persons welcome. The "ordinary" churchman that we see in most of our churches is likely to be a rather cultured person. Many of his brothers are men of "substance" or "prominence." Nineteen centuries after a Man died on Calvary's cross for the sins of the world and rose again, his followers are respectable; and we had rather be respectable than almost anything else.

Contemporary religious leaders have been saying that the pride of self-righteousness, which too often comes trailing along behind respectability, is pride in its purest and most sinful form. Some of the really great Christians of the past had already said it; but it bears saying again. One reason that pride is such a vicious thing is that we think of our personal religion as essentially a virtuous quest for God on our part, rather than as "a final battleground between God and man's self-esteem." It is difficult for *me* to see that *I* am a victim of a pride that must be overcome—I may be too busy seeing the self-righteousness of the other fellow.

Men like Augustine, Aquinas, and Luther have seen pride as the root of all our sins; for it is at the same time the necessary element in our development as persons and the source of our conceit, inordinate self-esteem, and the feeling of self-sufficiency without God. A little child must assert its *self* in order to become a human individual, but that very *self* is the source of many evil desires.

Pride is the root of much hypocrisy in religion, wherein we can see the other fellow's sins but not our own. It may cause us to gossip about our neighbor, whom we think is really not as good as we are; just as much as it may cause us subtilely to identify our own political or economic system—communism, fascism, capitalism—with our religion. We are separated, declared the World Council of Churches at Amsterdam, by pride of nation, class, and race. Pride makes us insensitive to the needs of starving people at home and abroad, and concerned with our own security at the expense of persons who may be less fortunate than we are.

Respectable Christians are sometimes so accustomed to the familiar words of the Scriptures that they forget the real meaning of those words. One thing that will help us to see our own pride is to read the Bible not as an ordinary book but as the Book in which we will find the Word of God for our lives. When Christ said that we must love God above everything else and our neighbor as ourselves, he meant that if I love myself more than I love God it is sin, and that if I love myself more than I love my neighbor it is also sin. In the Scriptures we also find the injunction to love our enemies. There is nothing obscure about these biblical commands, if we read them with contrite hearts. The obscurities are in our own lives.

We think of Lent as a season in which we are especially concerned about cleansing our lives of wickedness and unholy desires. This Lent, if we really believe that our lives are not pure, we shall get down on our knees and pray that we may see the sin of pride in our own lives for what it is. We shall pray for humility. We shall pray for His grace, through which our lives may be rid of this sin.

When we judge ourselves by our own standards, we inevitably find ourselves good. If we are to help our people overcome pride, then we must help them to change their standard. It is by God's standard alone that we must judge our lives. We are suggesting that more honest prayer, and more Bible study instead of mere Bible reading, will help us this Lent to overcome our undue self-esteem.—***N. S. C.***

slants on the secular

By EUGENE PEACOCK

WITH all the hullabaloo being raised over the dangers of Communist espionage in high places in the government of the United States, forces of reaction are having a field day. They have been quick to take advantage of the national hysteria which enables them to put an effective quietus on all opposition merely by smearing it with the "red" label. As usual, reactionaries have been able to summon to their support certain elements who are willing to add the sanction of religion to the propaganda of special interests.

Recently, for example, there came across my desk a copy of a *Washington Letter*, published and edited by a "minister of the gospel" in Washington, D. C. The document lambasts current proposals for legislation to provide for some form of federal health insurance. That the method employed by the editor is that of the propagandist is evident at once from the fact that no specific proposal is named, no specific piece of proposed legislation is indicated, and no factual analysis of any such proposal is presented. On the contrary, the familiar techniques of the propagandist are generously employed.

Regardless of one's views on the merits of this particular phase of social legislation, certainly the Christian minister should find a more sane approach in evaluating it than that of blasting the proposal as "political medicine of the most sordid kind." The following comment by the editor is typical: "How long will we, ministers of the gospel, be left free, after our fellow-workers in the sick room, the medical doctors, have been bound down by bureaucratic red tape and political control? . . . Political medicine would necessarily regard and regiment our people after the fashion of '145,000,000 guinea pigs.' . . . By controlling the medical profession, power-mad politicians could attempt the radical reorganizing of family life in America."

The editor gives us all this and name-calling, too. His diatribe is generously spiced with appeals to fear and religious prejudice against "birth-control," "Marxian socialism," "Red Revolution," *etc.* Surely those who follow Him who said, *Ye shall know the truth, and the truth shall make you free*, can find a sounder basis for evaluating social legislation than the crude basis of propaganda. In an age of confusion, the people have a right to expect at least this much from their leaders.

AMONG the deluge of biographies of the great and near-great in public life that have been flooding the book shops in the past few years, Bascom N. Timmons' *Garner of Texas* (Harper Bros., 1948) is one of the most refreshing. The concluding chapter, "Reflections of a Statesman-Citizen," contains some choice quotations of "Cactus Jack." At a time when so many public figures are rushing into print in order to assure their immortality (by parading their private and public lives before the world in their "memoirs"), the former Vice-President's modesty is refreshing as a cool drink on a summer day. The following quote as regards his personal papers is a case in point: "I had many offers. . . . Some wanted to do this and some that with the material. I didn't want to go through the files myself. They were a mass of yellow and yellowing paper. I needed all my own energies for present activities. So, I burned them. Under the circumstances that was a good disposition of them."

In stating his views on what makes good government, Mr. Garner sounded a note seldom heard these days: "The best thing that could happen to the American people would be curtailed government. The most affectionate, heartfelt wish I could have for the American people is less government."

CURRENT reports have it that the United States government will spend nearly $700,000,000 this year on atomic energy and that this gigantic undertaking will be supervised by a handful of American corporations. It is interesting to note, however, that major corporations—which will spend hundreds of millions of dollars on other research this year—will not invest at all in atomic energy research. According to *Time* (January 3, 1949, pages 51-52), many companies have even refused to take part in the Government's atomic energy project. An attempt on the part of the Government to solve the problem of integrating this vast project into the free enterprise system has not met with much success, in spite of the recent deal with the General Electric Corporation. Among the charges of "too much secrecy" and "failing to bring certain problems out of the physicist's slide-rule realm," one can almost detect a desire to let the taxpayer foot the research bill until such time as private industry can step in and profitably take over the exploitation of atomic energy. Is this another example of profits taking precedence over human welfare?

THE highly literate *Saturday Review of Literature* takes the lead in the reaction against modern sex-saturated fiction. In an article in the January 8 issue ("Books, Beds, and Bromides," page 6 ff.), Edmund Fuller lambasts the sex writers and accuses them both of debasing the fine art of fiction writing and of inviting the return of censorship.

The fact that a "long, hard fight for the right of the serious literary artist to deal as he sees fit with any fact of human behavior" does not mean that the freedom won is a "privilege to be lavished on every idiot or pornography merchant." Shades of Mrs. Grundy!

Mr. Fuller warns: "Restraint must be applied by writers and editors and publishers themselves, or we will pile up so much ammunition in the hands of the censorious that they will make our vulnerability in the field of taste an entering wedge for censorship in everything, including ideas." Hence, decency and art once again meet on friendly terms.

(Eugene Peacock is pastor of St. Francis Street Methodist Church, Mobile, Ala.)

Starting from Scratch on a Western Circuit

A six-hundred mile round trip to visit the potential congregations of a new frontier Methodist circuit—with a runaway team, a Christmas dance, and hostile ranchers along the way—advances the story of "How the Church Came to the North Panhandle," related by the secretary of the Department of Public Relations, Methodist Division of Educational Institutions.

By BOYD M. McKEOWN

This is the second chapter in this story of the church in Northwest Texas during the period-of-transition between the "wild West" and the modern West. See the February issue of THE PASTOR, *page 5, for the beginning of the story. The author gives us a firsthand look into the religious life of a period of American history that has been little publicized.—Ed.*

BROTHER MAC'S first duty on returning home from the annual conference was to vacate the Channing parsonage in favor of the minister appointed to succeed him on that charge. This, however, was no easy task. Because of an acute housing shortage in Channing, he was at length forced to build a tiny cottage in which to house his family during the winter while he was to be away on long trips around his circuit. He was able to do this only because of the generosity of a substantial local rancher who, recognizing the preacher's dilemma, offered him the use of a town lot in Channing and promised to buy the cottage in the spring at whatever it had cost Brother Mac to erect it.

With his housing problem temporarily solved, he drew upon his meager resources to purchase an outfit for traveling his circuit. He had a good buggy and was able to get a good team of horses. Then began the task of anticipating his future needs and equipping himself to meet all manner of conditions incident to plains travel. A heavy overcoat, fur-lined driving mittens, new curtains for the buggy, some heavy driving blankets, and a lantern to provide light at night and warmth in daytime, were among the pieces of equipment he procured.

By the time all these provisions had been made, autumn was gone and winter was beginning. So it was that on a crisp day in early December, Brother Mac said good-bye to his wife and three small children and started on a six-hundred mile swing designed to take him into each of the counties included in his pastoral charge. As he drove along on that first day, his ponies quickly adapted themselves to the dim trail he was following and dropped into a steady jog which required little attention from the driver. This enabled him to do quite a bit of reading and meditating as he drove along.

He reflected that, in this regard, he was following in the footsteps of Wesley, Asbury, and other early Methodist leaders who had prepared sermons and even done general reading as they traveled. This, he further reflected, was quite a favorable situation for him since he would be compelled to remake all of his sermons and to change the illustrations to fit the current living conditions and experiences of his hearers.

He had the Avery ranch set as his goal for the day's drive, but he was late in reaching there and was somewhat disturbed at finding no one at home. Knowing something of the hospitality of the West, however, he unhitched his team and turned them in the corral. After that he went into the house which, according to custom, was left unlocked, and spread his driving blankets on the dining room floor.

About 2 A.M. he was awakened by the striking of a match and by a voice inquiring, "Who's there?" It developed that the Averys had been over in the next county helping to fight a prairie fire and had returned, grimy and tired, to find an extra team in the corral. Looking the buggy over, however, they had surmised before entering the house that their guest was probably the new minister of whom they had heard.

While Mrs. Avery prepared food and while the cowboys were busy unsaddling and feeding the horses, Mr. Avery insisted that Brother Mac should get up and be shown to more comfortable quarters. He also invited him to join them at the table. It was a hungry group which sat down to eat, neither the Averys nor their cowboys having had anything to eat since breakfast of the preceding day.

Next day, Brother Mac arrived in Dumas (county seat of Moore County) before noon and spent several hours there contacting, one by one, the various inhabitants of the tiny village. His reception was varied. He was cordially received by several of the people, but by two or three of the more influential ones—mostly county officeholders—he was very coolly received. One of the county officials who was also a ranchman, went so far as to tell him that the presence of a preacher was not especially wanted by the controlling elements in Moore County. He said, "We've managed to get along all right for all these years without you, and I reckon we can keep on getting along without you. Why did you come, anyhow?"

To this Brother Mac replied, "Well, we're in about the same boat. You don't particularly want me and I didn't particularly want to come. I was sent. How about the two of us making the best of the situation and teaming up together?"

His only response was a grunt, followed presently by the comment, "You know, new settlers'll swarm

after a frontier preacher just like boys follow a pretty gal. That's why we don't want to have you in here —we don't want to break up our ranges and have to give up our free grass."

Leaving Dumas, he began a round of pastoral calls which took him to each of the half dozen ranches in Moore County. He spent that night in the home of a small-time cattleman who, together with his family, had endured much in the establishment of their small holdings. They were still living in a primitive manner. It was evident that they had come to the Panhandle with small operating capital and that they had, with some degree of success, fought singlehandedly against economic conditions and the forces of nature.

Most ranchmen, for example, felt that the capture and training of wild horses, which still roamed the plains in small bands, entailed more trouble and expense than the horses were worth; but in the small herd of horses on this ranch, Brother Mac observed, were two mustangs that had been captured by the delicate operation known as "creasing" (the placing of a well-aimed rifle bullet in a certain spot in the horse's neck, thereby causing temporary paralysis). Brother Mac knew, too, that these horses had been domesticated only by infinite persistence.

Frugal living proclaimed itself from the rude cabin and from its unfinished interior. The room in which Brother Mac slept was as unusual in the large number of bearskin and wolfskin rugs upon its floor as it was in the meager amount of furniture.

As Brother Mac moved into Sherman County and began systematically to visit the ranches there, he was puzzled at the first question asked him by everyone he met: "What is the day of the week and the day of the month?" He discovered, by the time he had finished his round of visits, that the entire county was lost as to the passing of time. No recent outside contact had served to keep them in possession of current information on this point.

At every ranch Brother Mac gave them the information, and also invited them to come to hear him

The first courthouse in Hansford County, Texas, and scene of the Christmas dance at which Brother Mac "formed the acquaintance of nearly every person in the county."

preach the following Sunday in the courthouse at Coldwater. In the meantime he drove over into Dallam County to visit a ranch or two and, returning, spent Saturday night on a ranch some twenty miles from Coldwater. This necessitated an early start next morning in the hope of reaching there by eleven o'clock, the hour set for the preaching service.

There was no direct road to Coldwater, however, and it was necessary for him to take a course, driving by direction. To make the situation worse, this particular Sunday turned out to be a very cloudy, dreary day. Accordingly, Brother Mac, for the only time in his experience, lost his way and only after considerable wandering arrived in Coldwater at 4 P.M. To his amazement, however, his congregation was still waiting for him. He preached and the crowd broke up late in the afternoon, heading for their respective homes in all parts of the county.

Of course Brother Mac was not unaware of the fact that it was partly the unusual opportunity of visiting and chatting with their neighbors that held the congregation and caused them to await his late arrival. Nevertheless, he felt that the fact that a congregation had waited *five hours* for the minister, was a good omen. He had been somewhat discouraged by the Moore County experiences, but he was more than compensated by the marked interest and friendliness which he met in Sherman and in other counties.

On his drive to Hansford (seat of Hansford County) the following week, he encountered another experience that brought him some degree of amusement and encouragement. Some miles ahead of him, one day, he observed a vehicle that, as he approached it, turned out to be a covered wagon. Some new settler, with his entire stock of worldly goods loaded in the wagon, was making his way to a claim he had evidently filed on, somewhere in that vast region.

Shortly before Brother Mac overtook the wagon it turned off the dim trail that was serving as a road and struck a course across the prairie. Being eager to obtain and maintain an acquaintance with every person in his wide charge, Brother Mac turned off and followed. After about a mile the wagon stopped and the process of unloading there on the bleak prairie began. The entire family, including even small children, pitched in to help, and they were so busy that they did not notice Brother Mac's approach until the dog began to bark.

Brother Mac stopped his team some distance away and walked up to the small group, introducing himself as he did so. The reaction was hardly what he had expected. The family looked startled and the father ejaculated, "Well, I'll be doggone. You say you're a preacher? Well, it wasn't more'n two miles back that I said to my wife that I had always heard you couldn't get away from a circuit rider, but that I would be willing to bet that it would be a long time before one of 'em would catch up with us out in this God-forsaken country. And then here you come along before we can even get our

wagon unloaded. That shore does beat all."

After a pause he added, "Well, I'm sure glad to see you, preacher, and you can bet on this: we'll be in there workin' with you any way we can. We're church folks and we're right glad to know we're still in a church country."

Brother Mac, driving eastward into Hansford County, left a preaching appointment for the second Sunday following. Then he moved down into Hutchinson County, across into Roberts, northward into Ochiltree, and westward once more into Hansford.

By this time it was nearing Christmas and he hoped that it might be possible to get a few families together on some centrally located ranch and to have an appropriate Christmas observance. It was his intention then to complete his visiting in Hansford County between Christmas and the following Sunday when he was due to preach in the county courthouse.

As he was approaching Hansford, however, he had the misfortune to let his team run away from him while he was closing a gate. He has always insisted that the team ran away *from* him and not *with* him. They were high-spirited ponies and, finding the lines somewhat slack, they moved off at a walk, then at a trot, and finally, as Brother Mac began to shout "Whoa," they broke into a run, turned out of the road, and plunged down the side of a small canyon nearby. He followed at first by sound, then by the pieces of his buggy and equipment which he found strewed along the route the team had taken. They did not run far until the lines caught on a small boulder and brought them to a halt. He found them standing quietly, but the buggy was a complete wreck.

He managed to get the various parts of his outfit collected and hauled into Hansford, and then began the laborious task of rebuilding it with a minimum of tools and materials. He found some wire, and a passerby happened to have three nails in his pocket. In addition to that, Brother Mac was able to get hold of a number of feet of small rope. With these materials, a hammer, a pocket knife, and a pair of combination wire cutters and pliers, he managed to get the buggy back into running shape.

In the meantime, two days had rolled by and it was Christmas Eve. A big dance was scheduled for the courthouse that night and local citizens advised him not to start out with the expectation of finding anyone at home on any ranch in Hansford County. The entire county population, they said, would be present at the dance.

They insisted that Brother Mac stay for the dance because of the excellent opportunity it would give him to meet members of his future congregation. He held some definite scruples concerning dancing, though, and he disliked very much to participate in or even to lend his presence to a dance. Furthermore, dancing was frowned upon by the church and Brother Mac feared that any seeming approval of that type of recreation might, in the months to come, embarrass him and impede the progress of his work.

There being no choice, however, he stayed in Hansford. After supper the people whose guest he was began, without exception, to prepare to attend the dance. Again there seemed no choice but for Brother Mac to go.

He went very reluctantly, but took advantage of the opportunity of meeting people to such an extent that before the dancing began he had formed the acquaintance of nearly every person in the county. They were all interested in plans for the establishment of a church in their county; they all wanted to know when and where he would be preaching on future Sundays; and they were very much interested in his personal welfare. He told about his runaway and the wrecking of his buggy until he felt almost like an animated phonograph.

At length the fiddler took his place in the witness box and began to tune his instrument. It was apparent that coming events were casting their shadows before them and that the dance soon would be under way. Brother Mac edged back into a corner hoping to be as inconspicuous as possible, but presently, sidling along the wall, came a cowboy in search of him. "Dr. Langston," he said, "has a call to go see a patient some fifteen miles up the draw. He wondered if you would like to go along." Brother Mac was delighted to go and thus to escape what he considered one of his closest calls.

As he walked out to join the doctor he hurriedly took stock of the situation. He admitted that his visit to the Christmas dance had not been entirely without its advantages. He had become acquainted with more people than he could have met otherwise in a month of time and three hundred miles of driving.

Far more than he could have imagined, however, the work of planting the church in Hansford County was to rest upon acquaintanceships formed and friendships begun that night.

Looking Forward

WATCH the April issue for an important announcement for you, as a reader of THE PASTOR, and for every Methodist minister.

Meanwhile, let us tell about some of the things that will appear in that issue of the magazine.

There will be practical articles on how one church observes National Family Week, plans for the Easter service in a large church, discussion of home and family forums conducted in one church. These practical articles may be suggestive for you.

A stimulating symposium on seminary training will appear next month. It is edited by W. McFerrin Stowe, and contributors are seminary graduates who have been pastors for five to ten years and who now look back on their theological education from that vantage point.

Bishop Gerald Kennedy resumes next month his regular review of current fiction. His fiction roundups are scheduled for regular intervals in coming issues of THE PASTOR.

Don't miss the concluding article in Chaplain Robert L. Schock's series on preaching faults and how to overcome them, also scheduled for our April issue. The author is instructor of Public Speaking in The Chaplain School, Carlisle Barracks, Pa.—Ed.

theology

How to

Since lack of faith is the number one pastoral problem of the day, the pastor of St. Luke's Methodist Church, Walhalla, S. C., views the modern skeptic and his dilemma, offering some suggestions as to how such persons may be helped in the restoration of their faith in the living, personal God.

RECENTLY a letter came to me from a person who confessed that she was finding it difficult to believe in God. She expressed it thus: "In the same manner that my prejudices irk me, so do my attempts to define God. I can't seem to swallow phrases, set prayers, ritual. A terrible laughter and a naughty irreverence takes over my mind when ministers begin in that time-worn, sonorous chant-like manner. And furthermore, I can't find a single congregation, Catholic, Jewish, or Protestant, where I could truly accept their definitions. . . . Maybe I'm 'lost.' "

How shall this person be answered? It is important that some answer be given, for she does not stand alone. Her anguish of spirit expresses the secret thoughts of hosts of people in the world today. Appeal to reason can be made. There are the traditional arguments for the existence of God. The *cosmological* argument, which insists that there had to be a "first cause" behind the universe and this Cause is God. Or the *teleological* argument insisting that the design and pattern in the universe is evidence of a Designer. Creative evolutionary theory and the moral law give credence to this argument. Then there is the *ontological* argument asserting that the mere fact that man has the idea of God makes the existence of God necessary. There is also the *moral necessity* theory which says that life-experiences of consciousness show the need, or the ought-to-be (necessity), of God. Add to this the will-to-believe in man, and the existence of God is posited.

Yet these arguments would avail little for the skeptics of today, as they have availed little even for Christians in past history. Christianity insists that one cannot prove God by reason. If one could prove God's existence by reason, one would have by the same token proved his nonexistence. If man's reason could describe God, man would *be* God. Modern-life experiences of man ought quickly to disillusion us as to the power of man's reason. Two world wars in one generation, and the terror of the atom age now begun should make us agree with Dante:

. . . right well thou seest how reason,
Which followeth the senses, hath short wings. (*Divine Comedy*, Paradise, Canto ii.)

Or as the Book of Job (11:7-8, Moffatt) expresses it:

Can you discover the deep things of God?
Can you reach the Almighty's range of wisdom?
Higher it is than heaven—how can you match it?
Deeper than death—how can you measure it?

Here lies the real glory of the Christian God. His reality is such that it cannot be encompassed by man's reason or expressed in a syllogism. To do so would be to dwarf Him to the level of man which, in turn, would take away man's hope and lead to an ultimate despair. It is because God cannot thus be limited that the Christian has reason for joy. So Pascal could write (in Pensées) in jubilant vein about man's inability to define God: "Who then shall blame Christians, who profess a religion for which they cannot give reasons . . . ? They declare, in setting it forth to the world, that it is a foolishness, a *stultitiam*, and then you complain that they cannot prove it! If they proved it, they would belie their words; it is the lack of proofs which shows that they do not want understanding."

So it is not the atheist or the honest skeptic who threatens religion. The enemies of God are those "religious" people who have made God into their own image. Listen to them speak: "Of course I believe in God; everyone does." Then, by their life they prove their basic unbelief. "The church is important. I go as often as I can." But ask them to do some small task for the church and see the look of ill-concealed irritation come into their eyes and the quick flash of verbal excuse. "No city should be without a church and Sunday school." But most of this group never attend. Behind this attitude toward the church is a fundamental unbelief about God: after all, he doesn't matter.

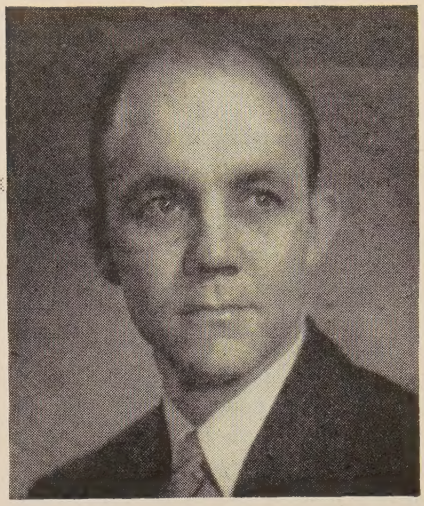
The Christian, however, is not without some penetrating insights into the nature of God. While insisting that no human can ever describe God or otherwise come close to him by reason, nevertheless, through the natural and supernatural revelation of scriptural history, man can describe some of the attributes of God with the witness of life experience and inner conscience to give him certainty. The ultimate mystery will remain, but faith can begin.

In the first instance, God is infinite in the biblical conception. *I am Alpha and Omega, the beginning and the ending.* Or again, *I am Alpha and Omega, . . . the first and the last.* Man, living in the finite and understanding the finite only imperfectly, cannot possibly understand the infinite.

Man stands between the finite and the infinite. He is a creature that can sense the infinite, but cannot comprehend it. Man can count by numbers, for example. But how far do numbers extend? How far does one

Approach God

By J. CLAUDE EVANS



count before coming to the end? The answer is that there is no end, as far as man's mind can comprehend. Numbers extend to infinity, which man cannot express. Or what is zero? What is naught? Finite reason again bumps into infinity and cannot explain it.

God is, therefore, in Christian thought, infinite, high and lifted up. Beyond the highest conception of man, incomprehensible, a *mysterium tremendus.* Yet here is the paradox of salvation. There is something in man that belongs to the infinite. Man is a creature in nature somewhere between nothing and infinity. Compared to nothing, man is a marvelous whole, a unit. Compared to infinity, man is small and insignificant. This is an insight that Pascal (Pensées) made so clear: "He who thus considers man will be affrighted at himself, and regard himself as if suspended in his natural body between these two abysses of infinitude and nothing; he will tremble to behold these marvels. . . ."

Kinship with the infinite God is recognized intuitively. When one of us is addressed by a friend, we know what no science or logical reason can possibly tell us: That man is made for friendship. Similarly, when man is addressed by God in sacred history and in life experience, he knows what reason and science cannot tell him—that "Thou (God) madest us for Thyself, and our heart is restless, until it repose in Thee."

In the second place, the Bible constantly describes God as almighty. Moses was one of the first to give expression to this belief. When he was directed by God to lead the children of Israel out of the land of Egypt, he hesitated at the stupendous task and asked God: . . . *when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.* (Exodus 3:13-14.)

Surely this is not playing with words. What is meant here is that God is an uncreated, self-existent being. The words can be translated, as Moffatt does, *I-will-be-what-I-will-be.* Thus, God's being has power within itself that is by nature omnipotent. Perhaps the true meaning of the phrase is "He who causes to be." Uncaused being that has existence within itself—this is the Creator God of the Christian faith. He is the Father of mortal men, who are beings that do not have existence within themselves, but are creatures of God.

This conception of God has been challenged in recent times. Edgar Sheffield Brightman, for example, argues for the concept of a finite God because of the way in which omnipotence (as a characteristic of God) seems to ascribe evil to Him and to blur the distinction between good and evil. To believe in an omnipotent God, he insists, even if one admits the mystery of the relation between God's absolute power and his absolute goodness, is to surrender to ignorance and to cut the nerve of moral endeavor. And Professor Brightman's arguments are persuasive.

Yet sacred history again and again returns to belief in God as almighty, and pre-eminently this is the conception in the Bible. Here God is the I AM THAT I AM. So the mystery remains, and must remain. Otherwise, as Kierkegaard warns, we put God into a syllogism, and by this act, we lose him. Making God conform to the image of our own reason is to end in ultimate despair.

God is thus holy, almighty, the creator of the universe, self-existent Being. Again, here is a paradox in terms of man's salvation. For there is power in man too. Not the power of self-existent being, but the power of a being that exists because God created him. Into man has been poured the image of God so that he, in token of his kinship with God, has creativity, conscience, will, and reason.

In the third place, the Christian insists that God is perfect goodness and love. For proof, he bears witness to the life, death, and resurrection of Jesus Christ as the Word made flesh, and who dwelt (and still dwells) among men. For those who yearn to see the inner nature of God come to life in the world, Jesus is the *name which is above every name.*

A Unitarian and a Trinitarian, both Protestants, were talking one day about their conflicts of belief. The Unitarian summed up his position by saying: "Basically, I do not agree with you because you make Jesus a God. You deify him. To you he is not just the revealer of God. He is God."

To this, the Trinitarian replied: "Well, what do you believe that God is?" The Unitarian answered, "I believe that God is goodness, beauty, truth, justice, honor, mercy, love."

"Well," said the Trinitarian, "isn't that just the way you would describe Jesus?" He had to admit that it was. Perhaps some of us are much closer together than logic and words would indicate.

So God is more than a first Cause. He is more than the Designer of the physical world and the moral law of the universe. He is more than an idea posited in man's reason. He is more even than mere infinitude or omnipotence, however important these two attributes may be. As Pascal asserted it: ". . . the God of Abraham, of Isaac, of Jacob, of Christians, is a

God of love and consolation; He is a God who fills the soul and the heart of those who are His; a God who makes them feel within them their own misery and His infinite mercy; who unites Himself to the innermost parts of their soul, who fills it with humility, with joy, with confidence, with love; who makes them incapable of any other object than Himself" (Pensées).

If God is perfect goodness, there is no evil in him. There is a dichotomy between good and evil; and by definition such a dichotomy cannot exist in God. So man with his sin and pride, with his insistence upon self-will rooted in the desire to be separate from God, to be a god himself, and with the resultant self-frustration of life and society, cannot, if this dichotomy be true, know God! But here is the paradox of salvation again. There is good in man and mercy in God. Man is worth saving even as a sinner. Worth the death of the Son of God upon a cross.

Arthur Koestler in *Darkness at Noon* (Modern Library, 1946) writes about the treason trials in Russia during the thirties. Rubashov, an important Soviet official and former underground hero, is condemned to be shot by the Party. He has been sentenced by his own confession that this punishment for his defection was the logical outcome and necessity of his party deviations. Despite this condemnation by his own logic, before he is to die he asks himself:

"Why had not the Public Prosecutor asked him: 'Defendant Rubashov, what about the infinite?' He would not have been able to answer—and there, there lay the real source of his guilt. . . . Could there be a greater?"

Christianity answers with faith. There is a greater power. He is the infinite, omnipotent God of perfect goodness. How to approach him? Kierkegaard entitled one of his books with the answer: *Fear and Trembling*. It is a matter of faith. Man is not infinite, but he is more than finite. Man is not omnipotent, but he is not powerless. Man is not perfectly good, but there is a longing in him for perfection. This gives to us then the intuitive guidance to seek God, for he has made us, and our hearts are restless until they rest in him.

PASTORAL WORK

Clinical Material

Calling upon a blind, shut-in parishioner who is additionally burdened with a family crisis, the pastor faces the age-old question of: Why does God let the good suffer? Deep feelings of guilt are present. Comments are in italics.

Counseling in a Crisis

MRS. SAMUEL MEYERSON is a blind woman with advanced stages of arthritis, so that she has to spend a great deal of her time in a chair placed before a radio. Her mother has been ailing with heart trouble. I dropped in after her mother had been taken to the hospital in a serious condition. I have been informed that Mrs. Meyerson's mother is not expected to live.

I knocked on the front door, and from her chair Mrs. Meyerson called, "Come in." I opened the front door and she said, "You are Mr. Frank, aren't you? Won't you come in and sit down a while?" (I have a knock that she recognizes.)

"Thank you, I will." I drew up a chair. "Do you feel more at ease now that you have been able to get your mother in the hospital?"

"I sure do, and I'm so happy and relieved. You know my being blind has made it hard for me to sit here and hear her moving about and know that I could do nothing to help her. . . . Her groans and her tossing about have really upset me. I had gotten to the place where I was not sure I could stand much more of it."

"I know it has been hard."

"Now I can get some much-needed rest, and maybe I'll not be so nervous. You know Sam (her husband) and I have not rested well for two weeks and we are too old to go without so much sleep for such a long time. I tell you it is terrible having to hear a loved one twisting and turning as she has and know nothing can be done."

"Yes!"

"Did you know the doctor told us she might go just anytime—and then she might linger a long time?"

"No, but I had rather suspected this to be the case."

"Tell me, Mr. Frank, why does God let our loved ones suffer so? Why can't he let old people slip away easily and get away from their misery? I don't know how I can stand this long waiting. I thought it was bad when Charles (her son) was so sick, but he went very quickly."

"Yes."

"But, mother; actually she has not been well for two years."

"Is that so. I hadn't remembered, but it has been over two years by now, hasn't it?"

"Yes, and I used to feel it was a terrible experience when people died so young, but you know I am beginning to feel there are a lot worse things than death. Have you ever felt that way?"

"Yes, I have and quite often."

"Why, Charles' death was a shock, and at the time I felt I could never get over it, but this is so much worse. Do you know I have actually prayed that God would take her away from her suffering. Do you think that is sinful?"

"No, I have not thought it so, but I remember something a doctor once told me about suffering that may help a bit. He said that often when illness is so severe, that which appears to be suffering to us is actually not felt by the patient."

"I surely hope he is right, because I would hate to think mother is suffering as much as she seems to be at times. But I wish God would take her. . . . Why doesn't He?" (*Such a question has to be answered in the light of what one believes about God and death. Mr. Frank does not think God decides specifically when a person shall die, so his answer shifts the thought.*)

"I really don't know, I have often wondered this myself. But I do believe that we must have faith enough to understand that death cannot come until certain physical conditions have taken place in a human body which

actually lets an individual die."

"I suppose that she has not gotten to this place yet. . . . Oh, how I wish she would hurry."

"I know you are anxious, and it is hard to know 'why.' "

"I can't see why people as good as she has been, have to suffer in this way." (*This indicated that the pastor's thought was not accepted. The pastor was suggesting that whether a person has been good or bad may or may not have much to do with when he dies.*)

"She has had a strong vitality because she has lived a clean and wholesome life, and it takes a longer time for illness to sicken such a body. Clean living helps one to survive disease longer," I said.

"Yes, that seems so," she agreed, "and I guess the medicine she has taken would also help her to live longer. I wish often they weren't so anxious to extend her life: She has lived a long life and there doesn't seem to be much but illness to look forward to if she does get over this."

"It is hard to find the answers to such questions as these, isn't it?" I said.

"But to keep an older person living when her mind is sick and her body is in such pain! Wouldn't it be better to end it all?"

"It might appear to be better right now, but this is one idea that we as Christians and human beings have never accepted, isn't it?"

"I think I could stand this if I was not so anxious about Sam," she said, "but he is so tired; her yelling and groaning has upset him so. Too, he has had to work so hard to take care of the both of us. Surely it would be easier if he had just one."

"I am sure he doesn't mind. Too, with your mother in the hospital Sam can get more rest, and this will enable him to have more strength to do the necessary things."

"I hope so."

"Would you care to have me run up to the hospital and see how she is coming along?"

"Would you? I would surely appreciate it."

"Surely, and now if you will excuse me I will go along. I will phone you after I've seen her."

"Good-bye, and thanks for coming. I feel so much better and I feel so much more at ease."

"I am so glad you do. Good-bye now, and I'll phone."

Pastor's Summary: When I left, Mrs. Meyerson seemed greatly relieved, and glad that she was going to get some rest. I feel that my call helped because she released her pent-up feelings about her weariness. She wanted to be assured that all her mother's bodily pains were not felt. I could assure her sincerely, because of an earlier talk I had had with a doctor about pain.

My ministry to this woman has been one of letting her talk about anything she seems to desire to discuss. She is a devout Christian with a patience far beyond the average. This call lasted the better part of forty-five minutes, because I never hurry when I visit with her.

Editor's Summary: In this call the pastor faced the age-old question of why God does *not* take a person through death. Usually we face the opposite: Why does He take one? The calling pastor does not believe God decides when we die, nor that the kind of lives we live is the determining factor as to when we die. Some disagree with this position. Whether one disagrees or not, I think the pastor handled the situation rather well, although his parishioner did not accept his interpretations. In the midst of a crisis people are incapable of accepting a different interpretation from the one they have previously believed, of an age-old problem.

This was a helpful call, but I would criticize the pastor for failing to have prayer with his parishioner.

Second Call

I had called Mrs. Meyerson on the phone to inquire about her mother's condition through the night. I sensed as we talked that something was disturbing her. I asked: "Mrs. Meyerson, would you like me to drop over to see your mother before I call this morning? Then I can tell you how she is."

"Could you? I would certainly appreciate it, and I know I would feel much better if you had seen her yourself."

"All right, I will go in a few minutes and then I will come to see you before lunch."

"You know the doctor told me she had a fair night, but I do get a bit anxious when I can't be up and around."

"I know you do." I hung up and went to the hospital and to her mother's room. I looked in and, since she was sleeping, I did not disturb her. But looking across the room I saw another patient's wife was anxiously waiting for an operation to be over. After talking with her for some time I again went back to see the little old lady, but she was still sleeping and I went to call upon Mrs. Meyerson.

After I was seated beside her I said, "Your mother was resting, and has been all morning."

"I am so glad you went to see her. How was she?"

"She has rested the whole time I have been in the hospital (two hours) and has not moaned nor spoken irrationally the whole time."

"Isn't that fine? Oh, I feel so much better."

"I hope you do."

"I am so glad she was up there instead of here last night."

"Oh . . . ? and why is that?"

"Well, if she had been here when I had the visitors I did, it might have killed her."

"What happened?"

"Well . . . you knew they have been having faith healing meetings in Dover? The Childers have been going to them. It was just after supper last night that I heard a knock and not knowing exactly who it was I said 'come in.' When Mrs. Childers said 'hello' I thought she and her husband had heard about mother and had just come to inquire about her,

so I invited them to have chairs."

"Yes?"

"Mr. Childers had hardly gotten to the chair before he shouted: 'Praise the Lord, Hallelujah!' "

"Oh."

"Then Mrs. Childers came to my chair, patted my hand and put her arm about my shoulders and she likewise shouted, 'Praise the Lord!' You can imagine how I felt. . . . Though I had known they were in Dover, I never thought about this being any other then a friendly call."

"Uh-huh."

"Then everything seemed to break loose. It came to me in a flash: 'They are here to take me to those healing meetings.' What was I going to do? I felt sick inside."

"I can imagine!"

"They told me about the miracles that had taken place, stories about eyeballs being put into sockets by prayer, people walking who had never walked before; then they suggested they had been thinking about me and that it had occurred to them that I should be taken to the meetings."

"Oh?"

"Of course, I couldn't leave, so I tried to convince them that I could not go with mother so sick. They said there was nothing I could do now that she was in the hospital, so I would be free to leave. Because I had refused to go they began to pray for me, loud and long."

"They did?"

"By this time I was getting plenty mad. With my mother's illness and my being upset anyway you would have thought they would have let up. But they just went on and on. I thought they would never quit. I just got madder and madder."

"Those things are disturbing, aren't they?"

"After the prayer they began all over again to get me to get ready to go to the meetings. Wouldn't you have thought the first time I refused would have been enough? I raised up in my chair and almost shouted at them, 'I'll say I won't get ready to go, I told you I wouldn't, I am not going anywhere with my mother at death's door!' Do you think I was wrong?"

(This was a vitally important question with Mrs. Meyerson, and indicates a feeling of guilt on her part. No one else can reassure her upon this question as well as her pastor.)

"No, I feel you were patient to stand it as well as you did. I am afraid if it had been me I would have ordered them out of the house, friends or no friends. They were taking advantage."

"I was surely angry."

"You had a right to be." (*Strong reassurance, but probably justified.*)

"And to think when they knew mother was so ill they would come and carry on this way."

"They probably didn't stop to consider what you might think about it."

"They were going to take me whether or no, and I really believe they might have tried to force me had it not been that Sam told them I was not going to go any place for a time. . . . Do you believe they really perform the miracles they claim to?"

"Truthfully, I have never been to a meeting of this type, but I have always had grave doubts as to whether they really have such power as they claim."

"It seems ridiculous to me that when medicine and doctors have not been able to do some of these things, such ignorant evangelists as these can."

"It does seem strange."

"Why the very idea! I was so upset and angry after they left that I hardly slept at all the rest of the night."

"Such things are upsetting!"

"I just told them I had faith all right and that I believed, but I didn't have to go around shouting about it all the time the way some folks do."

"I am so sorry that you had to undergo this on top of the other things you have been facing."

"I don't think I have been so mad before in my life."

"I hope that you can forget this now that they have left you alone."

"Praying for me, who do they think they are?"

"Well, they could have done a lot worse, for prayer actually never will hurt anyone, but you know it might accidentally help them."

"Could be at that."

"I have tried to understand such people, but I can't."

"Well, I can't either, and I don't expect I ever will."

"I am sure such people mean well, but they just lack something religiously which is needed. They try to serve a wise God in ignorance."

"I guess that is right and they are plenty ignorant . . . yes sir, they surely are."

"Now that they have been here they will not come back again."

"I hope not."

"I must go now, I just wanted to tell you how well your mother seemed to be resting. I felt you would like to know."

"I did want to know. Thanks for dropping in."

Pastor's Summary: When I had called her about her mother she had said something about these visitors of hers, but I did not want to talk about them over the phone, so I kept the topic on the mother. However, when I saw her she was anxious to tell me about her visitors. I had to condition myself to meet her conversation because I have had a hard time having any sympathy at all for people who take advantage of invalids, in the name of religion.

I doubt the effectiveness of this call beyond its use as a catharsis for her. She was so wrought up that she needed to let off steam, and I gave her a means of doing so.

Editor's Summary: The pastor underestimates the importance of his role in this call. While anyone might have served as the listener for Mrs. Meyerson, and relieved the tension which had built up inside her, a pastor serves best; for the guilt reaction turns upon her rejection of religious persons who were seeking to help her through prayer. Rejection of them seemed to her like rejecting her own faith. Also, her own faith was already under strain because of her mother's suffering and because of her praying for her mother to die. Her pastor, better than anyone else, could reassure her upon both these points.

Again, I would criticize him for not praying with her at the end of this call. Also, he will need to follow up this call with others in order to hold guilt feelings in check.

Contemporary Pastors Series

The Work of an Urban Pastor

By CHARLES F. KEMP

Problems of individuals in the large community have been the main concern of Ray Freeman Jenney, pastor of Bryn Mawr Community Church, Chicago. He attempts to reach individuals in his congregation both through preaching and through counseling. This article is one of a series by the minister of First Christian Church, Red Oak, Iowa.

IN THE modern church, nothing is more needed than a true pastoral ministry. Nowhere in modern society is such a ministry more difficult, or more essential, than in great urban centers. Here is the story of one pastor in Chicago who has directed his own activities and organized the program of his church along the lines of meeting human needs.

Ray Freeman Jenney was ordained in the Presbyterian Church thirty years ago. He served churches in New York and Illinois; was general director of united church work at the University of Pennsylvania for three years; was pastor of Park Central Church, Syracuse, N. Y., for thirteen years; and, for the past six years, has served Bryn Mawr Community Church in Chicago. For the past two years he has been president of the Church Federation of Greater Chicago, and was one of the leaders in getting a change in the public school administration in Chicago.

Pastor Jenney's aim is to be a good pastor, a helpful preacher, and an able church executive. In the volume, *Best Sermons, 1947-48* (Harper & Bros.), it is said that he "is a very able preacher, a good pastor, and a splendid church executive. The qualities of a fine mind, a friendly nature, a sympathetic spirit, and driving power plus wide experience enable him to proclaim with clarity, conviction and prophetic insight the great truths of a complete gospel of individual and social redemption."

Bryn Mawr Community Church is located in the South Shore section of Chicago, a community that has a shifting and changing population. During Ray Freeman Jenney's ministry the church budget has been increased from thirty-five thousand dollars, in 1942, to eighty-one thousand dollars, in 1948; and benevolences have been increased over 600 per cent. More than fourteen hundred persons have been received into membership in the six years he has served as pastor of the church. There are twenty-six persons on the church staff: twelve full-time workers (including an associate minister, a director of religious education, a director of music, three secretaries, and two kindergarten teachers) and fourteen part-time workers. He directs a program of which the purpose is to meet every need of the congregation. To do this, he feels that it is necessary to know his church members and "to help them help themselves."

I

Here is another minister who is particularly interested in counseling, for he recognizes that only as the pastor meets the needs of each individual can he help persons to reach their highest development. In the thirty years of his experience he has faced almost every type of problem—the problems of children and youth, of men and women in the armed services, vocational counseling, knotty family situations, the problems of the sick, the aged, and the shut-in. Recognizing the tremendous importance of proper home environment, he is especially concerned with guiding young people who are about to be married.

He has sought to increase his

understanding of human nature by reading basic books in psychology, philosophy, history, theology, and books by successful workers in the field of counseling. He stresses the importance of sympathetic listening and the therapeutic value of having persons share their difficulties with others.

Despite the responsibility of administering an extensive program of a city church and of presiding over the Church Federation of Greater Chicago, Pastor Jenney tries to make at least thirty calls a week, with special attention being given the sick, the shut-in, problem cases, and new members. Keeping at it systematically, he makes an average of fifteen hundred pastoral contacts per year. As a result of these calls and of his preaching, which is a sounding-board of his ideas, many persons come to talk with him. These he meets according to need or by appointment. In attempting to help these people, he utilizes all the resources available, working in close co-operation with doctors, social workers, judges, and teachers.

He admits many failures in his pastoral work (in contrast to some pastors who seem to have miraculous success in all cases); and in those cases where he has achieved success, he modestly attributes it to "the ability of the people to help themselves through the grace of God." He is sought out constantly for help by people all over Chicago and parts of the Middle West, and receives many letters of appreciation. Typical comments are: "You have helped me to find myself."

". . . to find a worthy purpose in life."

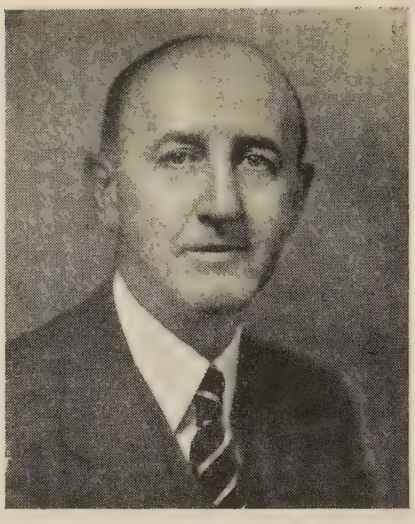
". . . to adjust myself to the inevitable."

". . . to live hopefully."

". . . to find the secret of life in helping others."

II

Pastor Jenney feels that one of our major weaknesses is that of thinking of religion as magic. We must give persons confidence, he says, without teaching the "boot-strap" type of religion preached by some popularizers of pseudo-psychiatry. He feels that we must face honestly the fact that a great part of our lives is lived in unfavorable circumstances. We must teach people to shoulder their own responsibility. The minister must ever keep alive his interest in individuals as persons; he must be aware both of their need and of their capacity to grow.



Ray Freeman Jenney

Basic to the minister's own thinking is his insight into possibilities that exist in everyone. This must be made real to the people. In one of Jenney's church bulletins is found this statement: "Today there is no deeper need in the world than for men and women who will lift up their eyes, and thus be enabled to maintain an undiscourageable insight as to the potential possibilities of man. When Jesus looked at Peter and said, *Come ye after me, and I will make you . . .*, he was not dreaming, he had insight —was dreaming the potentialities in that man. So must we look at ourselves and our fellow men and *lift up* [*our*] *eyes* and be able to climb."

He contends that the minister is the channel of the grace of God and is the mediator of that grace to help others to help themselves and lay hold on the aid that God alone can give to those who honestly seek him. Pastor Jenney places great value on religion —prayer, Bible reading, and study. He also believes in helping others, thus getting outside one's self. Most people are not "all run down"; they are "all wound up." They lack meaning for life and purpose for living.

In its organization and program, Bryn Mawr Church places the primary emphasis on meeting human needs. Persons who join this church are integrated into the program, made to feel at home, and led to accept responsibilities within the church in a way that is deserving of special mention. All students of mental hygiene know the value of fellowship, the feeling of "belonging," the participation in a cause that one feels is significant and worth while. Any church that receives fourteen hundred members in six years and yet continues to give individualized attention has a major responsibility which must include both the efforts of the pastor and his staff and the co-operation of the people. This process of assimilation starts with the recruitment of new members and is carried on until they have become an active part of the church family.

This program is outlined in a recent issue of the church paper, *The Community Chimes*: "Once received into membership, each new member is called upon by one of the stewards of the church who gives information concerning the church and its many organizations, and by a member of the Church Relations Committee, who outlines the financial program of the church. The sixty church organizations are constantly looking for new members, and new members of the church are regularly invited to become a part of them.

"This year a Newcomer's Club has been organized, with all new members of the church automatically becoming members of the group. After having been a member of the church for a six-months period, members of the Newcomer's Club move on to other organizations, and are no longer members of that group."

It is Pastor Jenney's conviction that "man is made to win victories over hardships, over handicaps, over sin." He feels that it is through real religion that this can be done. "These hours that try men's souls," he says, "challenge us to a renewal of faith." Thus he endeavors to develop a program that is fully Christian and that meets real needs. He tries to develop in the lives of his people a religion that leads to confident and triumphant living.

Books on Freud and Psychiatry

Reviewed by HENRY D. von WITZLEBEN, M. D.

Faculty member, College of Medicine, University of Illinois; and practicing psychiatrist, Chicago, Ill.

HERE he is again, the apparently unavoidable Mr. Ludwig! From Jesus to Stalin, from the Nile to the Mediterranean—nothing has been saved from falling into the Ludwig writing mill. This time, the ardent admirer of Mussolini has written, in *Doctor Freud*, about one of the most admirable men of medical science. Freud is dead and cannot talk back; but thousands of men who know more than this reviewer will raise their voices to defend Freud against Ludwig's smears.

There is not much difference of quality between *Doctor Freud* and Ludwig's other unreliable "biographies," except for a particularly malicious language and a total lack of understanding of even the simplest psychological problems. He does not know what psychoanalysis really means, and the reader soon comes to feel that Ludwig has never read Freud's works to any great extent. It seems that Freud is the victim of the author's rage, for which there must be deep-seated personal reasons. One such reason may be the fact that Freud, about twenty years ago, was forced to point out Ludwig's ignorance of the so-called inferiority complex.

Whatever problem of psychoanalysis is dealt with in this book, it is treated after the manner of a mad child ready to go into a temper tantrum at any moment. The tremendous vanity of the author is as disgusting as are his lack of knowledge and his ability to twist facts.

The public must be warned: this book is trash. Freud's work is, of course, wide open to discussion. In it there are many questionable things, even incorrect statements. There is the danger of schematic oversimplification, of creating a psychoanalytic *Weltanschauung* (pattern of life or world outlook). But only he has a right to criticize the work of a genius who has worked hard to understand the most difficult problems in psychiatry, and that on a high moral level. Mr. Ludwig is a layman who has not understood what he has read. Professional people do not expect a journalist to be an expert in psychoanalysis, but if he does venture to write about a man as great as Sigmund Freud he should be better prepared for such a task.

WITH the growing interest of educated laymen in psychology and psychoanalysis, many would appreciate a thorough biographical study of Freud, the founder of psychoanalysis. It is an old experience, however, that the life and work of a great man still close to our own lifetime is not a favorable subject for such a study. That is true for Miss Puner's book, *Freud: His Life and Mind*. Since Freud's autobiography is still the standard resource, there is little left to say for anyone who did not know Freud personally.

The two outstanding faults of this book are the author's inability to produce new material and an embarrassing lack of tact. Miss Puner inserts her own phantasies when there are no facts to talk about. For instance: Although we have several clear statements of Freud himself about his feeling of being Jewish, the author is of the opinion that he resented being a Jew and therefore created the gentile figure of Moses. The inexperienced reader, of course, is fascinated by such a statement, for which the author does not give the slightest proof. Whether or not Freud's "Moses" presents any personal problems of Freud himself might be the topic of a discussion by experts, but certainly not by a layman in a book written for laymen. Freud's personal problems seem to be of particular interest to the author, and in dealing with them she shows a regrettable lack of taste. How else can one describe her remarks about Mrs. Freud, who in the author's opinion has a low I.Q.? Miss Puner, in writing these remarks, apparently did not recall the fact that this faithful companion of Freud is still alive.

I feel that it is asking too much to work through a book of 360 pages to find only a few pages from which one may obtain any valuable information.

I FIND it difficult to introduce Mr. Bonnell's new book, *Psychology for Pastor and People*, to the readers of this magazine. Ten years ago the author wrote *Pastoral Psychiatry*, a book read widely among the Protestant clergy. Psychiatrists, however, had good reason not to think too highly of it, and there also was strong criticism of it from ministers, particularly those who had had psychiatric training. Unfortunately, the new book does nothing to remove this criticism—in fact, it increases it.

I read, first, Chapters 1 and 2, and then the concluding chapter, "Some Principles of Counseling." It sounded somewhat hopeful because of many good remarks, warning the pastor against overstepping his field, and so forth. But as a whole, from the psychiatric point of view, this book cannot be recommended; it is neither psychology nor psychiatry. As in his first book, the author writes in a style that is confusing and superficial; no chapter has a systematic construction. I feel that dozens of quotations are poor substitutes for original ideas.

The above remarks are made strictly from the point of view of a psychiatrist who for many years has tried to teach ministers the principles of dynamic psychiatry in order to help them in the hard work of counseling. From this professional point of view, I feel that this book is not helpful for the minister.

REVIEWING books on psychiatry written for laymen is often disappointing, both for the reviewer and for the reader, whether the books are written by laymen or by professionals. It is a pleasure to say that *You and Psychiatry* is one of the few exceptions. If I were an advertising man I would say: "Here it is—the book you have been waiting for!" Indeed, it is. Never have I read a popular book on this subject with more satisfaction. I do not know who picked whom, but the collaboration of one of the nation's outstanding psychiatrists and an excellent writer is ideal. This book will help the public to understand what psychiatry means in our time, and to fight the ridiculous prejudice—still heard often—that anyone who goes to a psychiatrist must be "crazy." I would like to see this little book read by any minister who practices counseling.

DOCTOR FREUD, by Emil Ludwig. Greenberg Publishing Co., 317 pp., $3.

FREUD: HIS LIFE AND HIS MIND, by Helen W. Puner. Lothrop, Lee & Shepard, 360 pp., $4.

PSYCHOLOGY FOR PASTOR AND PEOPLE, by John S. Bonnell. Harper & Bros., 225 pp., $2.50.

YOU AND PSYCHIATRY, by William C. Menninger and Munro Leaf. Charles Scribner's Sons, 175 pp., $2.50.

The Day o

Palm Sunday was the day when Jesus asserted his true kingship over all areas of life. His command of the property, service, praise, and reverence of the people on that occasion is the subject of this sermon by the pastor of Haws Avenue Methodist Church, Norristown, Pa.

THE basic idea of kingship is the right to command. It presupposes an authority over the actions, the property, and the loyalties of the subjects whom the king rules. In the light of this assumption, Palm Sunday stands out as the one day in which Jesus assumed the prerogatives of kingship. Not only the dramatic manner in which Jesus entered the city, but all events of that eventful day combine to make a perfect picture of the way Jesus assumed kingship in every area of the life of his disciples. At the moment, however, we are interested in but two of these events; the acquisition of the colt, and the cleansing of the temple. The first was an expression of Jesus' right to command the use of whatever property we may happen to have; the other, an assertion of his authority as to the use we may make of his house.

Refreshed by the rest of the sabbath, Jesus and his little group of pilgrims resume their journey to the Holy City. As with eager spirits they journey through the gardens and vineyards which line the road, they draw near to Bethphage. Bethphage was a small, obscure village just a few miles from the city walls—a tiny hamlet whose citizens probably worked in some nearby fig-orchard, which would never have been mentioned in history except for this incident. Here Jesus stopped his little group and dispatched two of his disciples into the village. They were to enter the village and proceed along its street until they found a young ass tied before one of the village houses. When they found such a colt they were to ask no questions but to bring the colt to Jesus. In the event that a bystander made objections, they were quietly to say *The Lord hath need of him.* The two disciples performed the duty as ordered.

We are not interested in the question as to whether Jesus had previously spoken to the owner of the colt. There is nothing in the story to contradict such a supposition, though the narratives seem to give the impression that Jesus on this occasion, as on others, displayed a supernatural knowledge of what was about to happen. We are interested rather in who the owner was. Did he know Jesus personally? It would seem not only that he knew Jesus but that perhaps he was a disciple. We can hardly conceive of a perfect stranger surrendering his property with so little reluctance. And no one but a disciple would have caught the implication of the phrase that the disciples used. The phrase, *The Lord hath need of him,* would have been rather meaningless to a stranger.

Some have claimed that the word "Lord" was merely a general term used by Jesus as denoting the close association of the group of disciples. If true, this would be a further indication of discipleship. But the word has an even deeper connotation. It is an indication of Jesus' claim to a universal authority, a claim to proprietorship of the possessions of his disciples. Thus it becomes a setting forth of the claim of Jesus to a real kingship, and the incident becomes the only record of Jesus as king directly commandeering any property of his followers.

The most significant thing about the phrase is the statement that Jesus had need of the colt. The colt was a basic element in the success of the triumphal entry. It was a necessary segment in the purpose of making clear both the kingship of Jesus and the essential character of that kingship. A messianic significance was attached to a king riding into Jerusalem on an ass. When Solomon brought thousands of horses from Egypt he gave the Jewish monarchy a glory which aped the empires of the East. The ass fell into disrepute and the proverb, "the burial of an ass," became a synonym for a disgraceful end. No Jewish historian dared to speak of a Jewish king coming into the royal city on the humble ass.

But the prophets had told of a Messiah who should come riding on an ass. When the Jew read that prophecy he had an idea of the messianic kingdom far removed from the regal pomp and splendor of the ordinary Jewish king. An ass was necessary, for on that Palm Sunday the messianic king was riding into Jerusalem, and he must proclaim the real character of his kingdom.

The Lord hath need of him! How little we understand the needs of our Lord! Jesus needed a pulpit to preach from, so he took the little boat belonging to Peter. Shortly, he would need a room for the Last Supper, and the owner of the room would be happy to provide it. Later he would need help in carrying the cross, and a colored man would be pressed into service. Now, as the messianic king, he needed an ass to ride upon, and the colt's owner is told *The Lord hath need of him.* Thus Jesus proves his right to command the character of our giving. From the two disciples he demanded obedience; from the owner of the colt he commanded property;

His Kingship

A Sermon for Lent by WILLIAM C. SKEATH

from the multitude he demanded palm waving and praise. From each he demanded something absolutely necessary to the success of this his one day of kingship. Each participant must give as he is able.

After the triumphal entry, so Matthew tells us, Jesus went directly to the Temple. There He saw something which stirred his Galilean soul to its very depths. But in order to understand his actions and to know why his heart was so hotly angered, we must review a small portion of Jewish history.

In building the Temple, the top of Mount Moriah had been leveled off. To make all the space possible available, walls had been built up from the valley of the Kedron, and the space filled in. The result was a level area of about a thousand square feet. Then, terrace upon terrace, were built the various courts which formed the Temple. First came the Court of the Gentiles, separated from the rest of the Temple area by a low stone wall on which were hung placards warning all Gentiles, on pain of death, not to go into the other courts or terraces. Next came the Court of the Women, followed by the Court of the Israelites. Last of all came the Court of the Priests. In the northwest portion of the Court of the Priests was the sanctuary, or Temple proper, into which none entered save the High Priest, and he only on certain occasions.

This magnificent structure was so highly revered by the Jews that the religious leaders drew up strict rules of conduct by which the sacred character of the enclosure might be safeguarded. "What is the reverence due the Temple?" asked the rabbis. They gave their answer in a legal code: "That none go through the courts of it with his staff and shoes and purse, and dust upon his feet, and that no one make it a common thoroughfare, nor let any spittle fall upon it." Yet the priests who formulated this legislation were led—and that not innocently—into violation of it. For that violation they had what seemed to them a legitimate reason, though it seems anything but legitimate to modern Christians.

Each year thousands of pious Jews or Jewish proselytes crowded into Jerusalem for the sacred festivities. They were moved by patriotic zeal or religious fervor. They brought with them an increase of business which meant much to the economy of the city dwellers. It can be said truthfully that a great part of Jerusalem's population were dependent for their living on the trade which these tourists (for such we would call them today) brought to the city. Naturally they carried great amounts of money. This money would have to be changed into the coin current in Jerusalem before it could be used in trade. As far as the Temple was concerned, the situation was further complicated by the fact that the Jews, who could not coin money of their own, insisted that the Temple fees be paid in the old Jewish shekel and half-shekel coined during the ascendancy of the Asmonean dynasty.

We can see how necessary it would be to have money-changers located at some convenient place. The natural location for them would have been in the row of shops which were just outside the Temple grounds. But the Jewish leaders, urged by the thought of gain which would accrue to them, located the money-changers in the Court of the Gentiles. The Gentiles would have to look elsewhere if they wanted to worship. Their space was taken up by this necessary business of the Temple.

This was not the first time that business had encroached on religion. Amos had spoken out against the businessmen of his day who wanted an hour cut from the opening and closing of the sabbath period. Those hours could be used for business! And, alas, it was not to be the last time. Witness the inroads which commercialized pleasures and sports have made on the quiet Sabbath hours in our time.

Now, no citizen of Jerusalem would have been disturbed by the sight which met Jesus' gaze. For many years they had been accustomed to the turmoil of the bazaar into which the Court of the Gentiles had been changed. But to Jesus, the Galilean, it was a sad perversion of the holy purpose to which God had intended the Temple. Jesus had not learned to think of the holy place in terms of trade and traffic. He still thought of the Temple in terms of faith and service; he idealized it as a place of prayer and worship.

We would have been surprised had he not reacted violently to this violation of God's purpose for the Temple. And react he did—a reaction which ultimately was to cost him his life. He took a whip of cords and cleansed the Temple, driving out the animals and overturning the tables of the money-changers.

In this, Jesus was not actuated solely by zeal for the holy place as such. He was more deeply interested in people than in institutions or buildings. His interest in the Temple was not in its supposed sanctity, but in the purpose for which it had been instituted. It was a place where all men—not Jews only—could meet with God. This Court of the Gentiles was the only part of the Temple into which alien races could gather for worship and in some measure share in the provision God had made for their spiritual needs.

That Court, set aside for Gentile proselytes, had been pre-empted by business, its every space filled with the clamorous voices of trade. No wonder Jesus flamed in anger and drove the business from the area. Then—how likely we are to miss the brief reference—*the blind and the lame came to him in the Temple; and he healed them.* To Jesus, at that moment, the Temple must have appeared more beautiful than ever before. True, it was not an orderly place of prayer. Money lay scattered over

the floor. Upturned tables cluttered the place. Broken bird cages sprawled in most unusual places. On every side was the debris of the one-man riot he had staged. Yet the Temple was beautiful. It was no longer a place of business, no longer a den of thieves. Once more it was a place of prayer and healing for men's souls.

I sympathize but little with those who deduce from this incident that the various methods of raising church funds such as suppers and bazaars are wrong. I do not suppose that Jesus would have raised a finger if all this business had been carried out in the row of shops contiguous to the Temple area. What angered Jesus was not that they were making money in the Temple or for themselves. He was angered because their making money was preventing needy people from getting in touch with God.

When carried on in a legitimate way, bazaars and suppers raising money for the church are not in themselves wrong. They are, it is true, a cheap and tawdry way of financing the kingdom. But no matter what form they assume, they are eternally wrong when they keep people from getting in touch with God. It might well be, in the light of this experience, that our ritualism, or our class consciousness—in both rich and poor—have reached a position where they are keeping needy souls from God and would thus merit the disapproval of Jesus.

How long the Temple continued cleansed we do not know. There is no account of a repetition of the act in the remaining days of the Passion Week. Yet there is no reason to suppose that Jesus accomplished, or even expected to accomplish, anything permanent. What Jesus was doing was to insist on his authority as king in another area of human conduct. In the seizure of the colt he had been exercising his authority over the property of a disciple. He was now, as he cleansed the Temple, claiming authority over the worship of his disciples. He was saying that his church should be primarily a place of prayer, and not of business; a place "where they mend broken hearts." He was insisting on his authority to say just what is the legitimate use of the *place where* [*his*] *honor dwelleth.*

A Sacrifice Worth-While

A Sermon by JOSEPH M. HARRELL

In this sermon for Stewardship Sunday (March 27), the pastor of First Methodist Church, Taunton, Mass., stresses the need for unselfish commitment of mind, body, and talent on the part of every Christian, in order to perform the will of God. His text: Rom. 12:1-2.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

IF WE accept the biblical story of creation, we must say that God made our bodies first.

Thus it would seem that my body is my first concern. So many people have been led into a mistaken idea, the unholy belief that the body is all that matters. Thus they pamper it, lavish all sorts of luxuries upon it, and try in every possible way to satisfy its idle whims or vain desires.

It must never be forgotten that the human body is the instrument of our greatest joy. It is also the medium of our deepest sorrow. It is altogether fitting to be concerned about our physical bodies and their well-being; but we must have this concern because a fervent spiritual purpose dominates us rather than the pursuit of physical satisfaction. If we have this spiritual aim in life, our bodies become a most efficient instrument of expression both of God and of man. But thus to express ourselves spiritually, we must yield, dedicate, yes, even sacrifice ourselves to God's will. *Brethren, . . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* Do this, and we put Christ at the center of our religious life. He exemplified such a sacrifice in his own death on the cross. When we give our bodies to God we become his stewards in the truest sense of the word.

In a study of the meaning of a sacrifice that is worthy of us, and acceptable to God, four words confront us—words which will not be evaded—vital questions which must be answered. These four words are: *who, what, how,* and *why.* When Paul advised the Christians at Rome to present their bodies in full, perfect, and complete sacrifice to God, these questions arose.

In the first place, then, *who* must present their bodies to Him? The text uses the word *brethren.* It was a selected group then, and it is also a selected group today who are invited to become stewards of the Most High. These persons have been made different from the remainder of the world. Roman Christians, according to Paul, had taken upon themselves the obligations of God. They had tried to live up to their obligations in every way that they could. In many ways they had failed.

For that reason, Paul painstakingly wrote to them in his Epistle. He carefully reminded them in the most powerful language at his command that they were what they were through *the mercies of God.* These mercies bound them together, yet set them apart from the world. They unified their thinking and increased their faith. Conscious of these blessings, they joyously united in heart and hand to fulfil Christ's prophecy: *I, if I be lifted up from the earth, will draw all men unto me.* Realizing that God must be first in their lives, they surrendered fully to him. No one has ever fully surrendered to the will of God who has not also dedicated his life fully to love and service to God and to his fellow men.

Who? Everyone believing in God. All who have named the name of the Christ. Each one who would honor his heavenly Father and his Savior. Each, everyone, all are under the divine compulsion of acceptance of their stewardship of all life, giving of every talent, and dividing all their

substance in return for his loving care.

Coming home one night from a meeting of the Stewardship Committee I snapped on the radio. The first sentence that came over the air was this: "The little things you do for others, make your own life worthwhile." *Who?* You and I! Together, we must under God save the world. Together, we must substitute brotherhood for hatred, justice for inequality, righteousness for evil. Our stewardship becomes effective when the worth of human beings is fully recognized and a new spiritual consciousness is established. That is our task.

In the second place, *what* are we to present in becoming stewards of God? The text says, "our bodies . . . a living sacrifice." Remember that the old order before Jesus came, called for a dead sacrifice: a lamb, a goat, a calf, or a dove. These were well enough, but they had to be slain ahead of time and brought to the altar. Instead of a pulsating, breathing, living object that symbolized activity, animation, and power, the sacrifice was the still, inert, unforceful body of an animal. The crucifixion and death of Jesus signified to the world that the supreme sacrifice had been made, the last sacrifice of the Atonement. *It is finished.* His resurrection meant passing from the old to the new. He then became a living, breathing, omnipotent sacrifice for our sins.

What could better demonstrate God's love than his *beloved* Son, returning from the dead, to bear our sins and to heal our infirmities? What can better demonstrate our stewardship of love to God in return than a living, active individual with hands to work and feet to walk; with a brain to think and a will to choose; a heart to beat and a mind to love—all these given in return for God's goodness to us—given to him in loving service, and given to mankind in gratefulness for our God and for his Christ. To be good stewards means that we become living sacrifices, wholly and completely given, pleasing to God, a spiritual service.

In the third place the question is *how* may we by sacrifice become good stewards? Scripture says of those who have claimed citizenship in God's kingdom, *Thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto himself above all people that are upon the face of earth.*

That is the method. We must be different from those who make no claim to the Christian way of life. But are we different? How many even hesitate to do on the Sabbath the same things we do on a weekday? We buy and sell, we do our tasks about the home, we seek places of amusement, we go hither and yon, giving no thought to the commandment, *Remember the sabbath day, to keep it holy.*

A family called me into the home to advise them about some personal matters. In the course of the conversation I had, probably, the most disturbing experience in my ministry. I said to them: "Have you ever thought that you need Christ and the church in your lives?" The mother, in the presence of her fourteen-year-old son and beautiful eight-month-old adopted daughter, said in reply: "Why? I can't see that those who claim to have him are any different than we are. They don't go to church. We don't either for that matter, so what's it doing for them that we're not getting?" The disturbing element was that I could not answer her question. She was absolutely sincere, not using the argument as an excuse to justify her family.

The question did lead to the conclusion that the worst enemy of the church is not the outsider. It is the man whose name is inscribed on its membership list and who accepts all the advantages which the church affords a community and yet never darkens its doors except on Easter or when his fraternal order is invited to come in a body. Christianity means a transformation of life which has come through repentance and conversion to a new way. By the change, God is recognized as owner of all things, life, time, talents, and possessions. We are his stewards, and as such we must discipline ourselves, our appetites, our emotions, our health, and our powers. These must be placed under God's control.

In the fourth place, *why* must we present ourselves as a sacrifice to God? The true Christian is one who has substituted God's will through Christ for his own purposes and desires. That will of God and his Christ is good will. In our world today, God wills that all men be at peace. We disobey him, we fight against his will, we kill one another in wars. Our economic system is such that men are crushed and ruined under the grinding hell of injustice and inequality. Our industrial system is so organized that men do not seek the well-being of the group, but the prosperity of particular individuals.

The philosophy of too many men who have the destiny of the masses in their hands has been, "What I can get, no matter how I get it, I am entitled to." But that is not Jesus' way. He had, once in his life on earth, the opportunity of becoming owner of *all the kingdoms of the world.* The price was his acceptance of evil. His reply to the devil of temptation was, *Get thee behind me, Satan. . . .*

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. This is the goal of Christianity. To attain it means to be a steward in the highest sense. This is the goal we must seek. To give all, to love much, to serve unselfishly, is to be good Christians and acceptable stewards of the Christ.

To serve unselfishly! A little girl in the Southern mountains was left motherless at the age of eight. Her father was poor and there were four other children, all younger than she. She tried to care for them in the humble home. At the age of thirteen her strength was so utterly exhausted that she faced death from tuberculosis. To a kind neighbor the little heroine said: "I'm not afraid to die, but I'm so ashamed!"

"Ashamed?" the neighbor asked in surprise.

"It's been this way since Mamma died. I've been so busy here at home that I've never done anything for Jesus and when I meet him in heaven I'll be so ashamed. What can I tell him?"

Choking back the sobs, the neighbor took those little rough and calloused hands in hers and answered: "Don't you tell him anything dear. Just show him your hands!"

homiletics

Bringing th

The reading of the scripture lesson can be one of the highlights of the service if the preacher, with his voice, will bring the Scriptures to life. In this, the third in his series of articles on "The Pastor and His Preaching Ministry," Chaplain (Lt. Col.) Schock demonstrates ways in which this can be done. He is instructor in speech at The Chaplain School, Carlisle Barracks, Pa.

There are two main reasons for reading the scripture lesson as part of every worship service in a Protestant church. The first is that the people (who in olden days could not afford to own a Bible) might hear the Scriptures read and understand them. The second is that the text for the sermon usually comes from the Scriptures. For these reasons, in the early days of Protestantism the reading of the Scriptures was given an important place in the worship service.

It is my impression that, today, the reading of the scripture lesson no longer holds a position of prominence. Sometimes, I feel that some pastors would like to eliminate it as an unnecessary trifle that disrupts the worship service. At least, they get it over with in a hurry.

Actually, for all of Protestantism, the reading of the Scriptures should be one of the outstanding parts of the worship service. It should be a portion of the service that is eagerly anticipated by both preacher and congregation. It should be one of the main high lights of every service, but generally it is not.

It has been a long time since I have attended a service at which the congregation looked alert and attentive during the scripture reading. It certainly is not because they know the Scriptures so well they do not need to listen. (Maybe that is one reason why the liturgical churches have the congregation stand during the reading of the Scriptures. At least it keeps them awake.)

As a rule, the Scriptures are so poorly read that the audience cannot follow or become interested in them, and over a period of years they simply become resigned to the reading as a necessary part of the service. I am convinced and have proven to the satisfaction of many that the reading of the Scriptures can be an outstanding experience to the audience during the worship hour. The Scriptures can be read so that people remember a passage for days afterward. They will even say to you, "I never heard it before."

Reading the Scriptures so that they are understood is our divine obligation and privilege. It is not a duty handed down by custom. If the Scriptures are not appreciated and understood, we should not have them read as a part of the worship service.

The same thing is wrong with our scripture reading that is wrong with our sermonizing, only more so! You may argue that your reading voice is different from your speaking voice and that, therefore, this cannot be true.

That is where many preachers are wrong. If you are just out of seminary, I will grant you that your reading voice probably differs from your speaking voice. But if you have been preaching for as long as ten years, two sermons every Sunday, several extemporaneous speeches during the week—not counting weddings and funerals—you have become so ingrained in your speaking habits that you will read like you speak, and vice versa. Faults will show up more in the reading voice, though, and they will be amplifications of speaking faults. It cannot be otherwise, and I have proved it to my students time and time again.

The faults are those I have already enumerated in previous articles. The preacher must have the same flexibility, ease, and good techniques in his reading of Scripture as he has in the delivery of sermons.

There are a few faults that I would point out by quoting a passage of Scripture. First, let us look at Chapter Five of Matthew as it is written in some of our Bibles.

And seeing the multitudes,
he went up into the mountain: and when he had sat down,
his disciples came unto him:
and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Take good notice that this is one sentence, a complete thought. Yet the average minister will read it as follows, making a full stop with a dropping inflection in every place I have placed a dash (—).

And seeing the multituaes,—
he went up into the mountain:—and when he had sat down,—
his disciples came unto him:—
and he opened his mouth—and—
taught them,—saying,—
3 Blessed are the poor in spirit:—for theirs—is the kingdom of heaven.

Read that out loud and you will

Scriptures to Life

By ROBERT L. SHOCK

readily see that the many full stops make the reading jerky and break up the thought. Also you will recognize your own usual stopping places.

No two qualified readers will pause in exactly the same places, but I would read this passage as follows, using changes in pitch to show commas and changes of pace, by slowing down when Jesus speaks.

And seeing the multitudes,
he went up into the moun-
tain:—and when he had sat down,
his disciples came unto him:—
and he opened his mouth and
taught them, saying,—
3 Blessed are the poor in
spirit: for theirs is the kingdom
of heaven.

In the first illustration we had ten full stops or pauses. In the second, only three. Try it and see how much smoother it sounds; then imagine you are the hearer and notice how much easier it is to understand.

If you want to know exactly what pitch changes to use, listen to any child talk and you will have the answer immediately. The words themselves tell you what to do with your voice. If the words of the passage suggest "going up" (as they do), let your voice go up. This gives the congregation the *sense* of upward movement, as well as the dictionary meaning of the words. If the words say "Sat down" (as they do in . . . *when he had sat down, . . .*) let your voice go down and seat Him. The audience will almost feel the motion. The words themselves are the key to your pitch. If someone is running, the pitch is up and the pace is fast. If an airplane is flying, that is up and the pitch is up. But if the airplane falls, that is down and the pitch is down. Just notice what children do with words. They make them sound like what they mean, thus giving movement, place, and action to the words. Preachers can do the same thing. Put the inflection, pitch, and pace on the word or group of words that makes them sound like what they mean. Naturally, you do this keeping in mind also the proper basic pitch and pace for the mood.

Now, let's get along with Matthew. The best way to destroy the meaning of the Beatitudes is to read them with the same inflection pattern, the same pause interval, in a monotone, with a perfect iambic rhythm or beat. But most of us do at least two of those things.

The Beatitudes are very difficult to read correctly because the phrases and sentences are nearly all the same length, giving a pause pattern, and they are written in a nearly perfect poetic rhythm that makes a musical pattern: but blessed is the minister who can read them well.

The average reader, however, does the following: He pauses where I have placed dashes, and he accents the rhythm where words or syllables appear in **boldface** type. Thus, the meaning is obscured.

4 ***Blessed*** *are* ***they*** *that* ***mourn:***
—for ***they*** *shall be* ***com****forted.—*
5 ***Blessed*** *are the* ***meek:****—for*
they*—shall in****herit*** *the* ***earth.****—*
6 ***Blessed*** *are* ***they*** *that* ***hunger***
—a n d ***t h i r s t****—after* ***righteous****ness:—for—*
they *shall be* ***filled.***

Take now the same passage, leave out the rhythm and think only of reading to make someone else understand it. Do not pause at any of the colons (or if you do, make it a very little pause), and instead of a pause use a change in pitch for the last half of each sentence. Before you start, remember, do not use the same pitch change for the last half of each sentence or you will have a monotonous pattern. Also, do not start each of the sentences on the same pitch level.

4 Blessed are they that mourn:
for they shall be comforted.
5 Blessed are the meek: for
they shall inherit the earth.
6 Blessed are they that hunger
and thirst after righteousness: for
they shall be filled.

It may be hard at first, but I am certain that you can hear and sense and feel that it is better.

Get your Bibles and look at what is coming: some beautiful and forceful words to make sound like what they mean:

Persecuted. How would you feel if you had been persecuted? Say it that way.

Evil. Make it sound evil, nasty.

Falsely. Make it sound false.

Rejoice and *glad.* Make them sound like rejoicing and gladness.

Savor. It means flavor. If you say it right, the word will not taste flat to you.

Trodden under foot of men: stepped on is downward movement, of course, so a lower pitch is necessary.

A city set on a hill, that is up, so a higher pitch.

Under the bushel, that is down, so lower the pitch.

Now go ahead, pick up your Bible and try it before going any further with this article.

Wasn't that an improvement? Keep

it up, and reading Scripture will become one of your most interesting and challenging experiences. It will also thrill your congregation. (NOTE, particularly your young people. They think only dead people are in the Bible. Bring them to life and you will see their surprise.)

Every Sunday in our sermons and scripture readings we quote from different persons: Jesus, the disciples, and the other personalities in the Bible. Actually, to do them justice, we should know as much about them as the author knows about the people he brings to life in his books. One author listed fifty-four things he had to know about his characters before he could interpret them. He had to know everything from age to the number of hairs on their heads.

If we knew the characters in the Bible as well as that, then in our voice interpretations we could make each of them come to life for our hearers. How many countless times have you heard someone read a passage of Scripture (in which perhaps, Jesus, Peter, and John are quoted) in a monotone, with no distinction made between any of the three voices by changes in voice quality, pitch, or change of pace.

It is no wonder our congregations take no interest in the readings. Apparently we mistakenly assume that the audience is as familiar with the Scriptures as we are. This is not usually true. Many are present every Sunday who have never heard (and may never hear again) that particular passage. It is our divine obligation and privilege to read the Scriptures with understanding and in such a manner that they are understood.

A good actor (though this may be an unfair comparison) has a particular voice quality, pitch, style, rate of speed, and word quantity for every character he portrays. The perfect reader of Scripture would do the same for each of the major personalities in the Scriptures. If such were done, it would not be long before the congregation would know when Jesus was speaking without the editor's remark, . . . *and Jesus said.* . . . Of a surety it would bring the Scriptures to life and its personalities would really talk to the people. Several great actors, in recent years, have made themselves famous with their interpretations of the Scriptures. I would like to see every clergyman famous for the same reason.

Aside from scripture reading in sermons, the reading or giving of quotations, illustrations, and poems demands the same technique. Let us take a concrete example of how this is done. Matthew 17:1-13 will be good for illustrative purposes.

Here we have the scene of the transfiguration, and actually there are five distinctions of voice to be made.

(1) The writer of the gospel describing the scene and giving the continuity, (2) Peter, (3) God, (4) Jesus, (5) the disciples.

Distinction between these five can be made by change of pace, pitch, quality, and volume. All can be used or only one. The distinctions do not have to be great, they can be very subtle. It is not imitations of voices that you are trying to do—that would be dramatics. You are only trying to distinguish between them.

The simplest way is by change of pace. The following changes could be used: (1) The writer, a moderately fast pace, (2) Peter, slow, (3) God, very slow, (4) Jesus, medium, (5) the disciples, a little faster than the writer.

Just try it, and for the time being forget about pitch.

Writer: *And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And, behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus,*

Peter: *Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.*

Writer: *While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying,*

God: *This is my beloved Son, in whom I am well pleased; hear ye him.*

Writer: *And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said (to them),*

Jesus: *Arise, and be not afraid.*

Writer: *And lifting up their eyes, they saw no one, save Jesus only. And as they were coming from the mountain, Jesus commanded them, saying,*

Jesus: *Tell the vision to no man, until the Son of man be risen from the dead.*

Writer: *And his disciples asked him, saying,*

Disciples: *Why then say the scribes that Elijah must first come?*

Writer: *And he answered and said,*

Jesus: *Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them.*

Writer: *Then understood the disciples that he spake unto them of John the Baptist.*

Naturally, using only change of pace is not too good, but it is better than reading in a straight monotone.

Now study the moods of the speakers and go back. To each voice add a slight change of pitch as well as change of pace. Do it several times until it seems right.

Thus, we use two of the speaker's tools. We want to do better than that though, if we are really to make the passage live. Try adding the other two; voice qualities and changes in volume that fit the various speakers. Remember what we have said already about interpretation of words and phrases in the spoken word.

If you are using all of these tools, your congregation is on the verge of beginning to visualize the scenes of the Scriptures and to see and understand them as they actually happened. Not because you were dramatic—your voice changes were too subtle for that—but because each phrase or group of words stood out by itself, added to each of the others, and presented the scene in its entirety.

This is not all that can be said about scripture reading. But the editor did not ask me to write a book. I have given to you the major points to consider, and I do pray that you will be able to profit by them. In the final article we shall discuss the ways and means of helping yourself with a recording machine and without a recording machine.

on theory & practice

The Pastor's Problems of Administration---II

Three vital areas of pastoral responsibility: the pastor's workshop, human relations, and the finance structure of a church are discussed and weighed by sound business standards in this concluding article on the pastor and his problems as executive officer of a church. The author is professor and director of the Wesley Bible Chair and Foundation, Eastern New Mexico College.

By HAROLD I. WOOLARD

A CHURCH organization is first endowed with certain authority and then commits itself to the carrying on of its operations through a set of policies emanating from that authority. Usually the pastor, as chief executive of that organization, is charged with the administration of those policies.

When this thesis was developed in Part I of this article (THE PASTOR, Feb., p. 10), reference was made to many of the problems that the pastor's place in the organization implies. We focused our attention upon the rather definite and fixed areas of the pastor's over-all function, on the theory that a general discussion of his place in "top-level" strategy and activity would help to clarify his duties and their accompanying problems through the organization itself.

In this concluding section of the article, it is our purpose to apply sound business and organization principles to three vitally significant areas of pastoral responsibility, again resorting to brief summary statements in the interest of brevity.

THE PASTOR'S WORKSHOP

Having considered the relative importance of the pastoral function in the church organization, the question naturally turns to a discussion of the workshop—the place in which most phases of that function probably are exercised.

If we conceive of his executive duties as being only of moderate importance to the church's well-being, the tendency is to minimize the necessity for completely adequate workshop facilities for the pastor. On the other hand, if we view the pastor's position in the organization as it was outlined in last month's article, we discern at once the principle that it is only logical to provide him with such facilities because his time is valuable, his energies are priceless, and his administrative labors are quite necessary for his church's program and life.

In using the term, "workshop," we include reference to the type of facility where the pastor may conduct his administrative work and, if no other provision is made, where he may engage in such distinctively individual activities as study, consultation, and meditation. In most situations, a combined study and office is the answer, but churches that maintain at least a part-time supporting staff often find it advantageous to provide the pastor with a separate study room, either in the church building or in his residence. Wide practice to the contrary notwithstanding, it is not good business for the function of a church office to be discharged in a pastor's residence where he may maintain his study. It has been our observation that many of our smaller churches seem to encourage this unfortunate arrangement, but it is significant that their motive is economy of operation rather than effectiveness of administrative effort. A church whose affairs are administered by a pastor whose administrative headquarters are off the property where most activities are carried on, is subjecting itself to unnecessary inefficiency and handicap.

The church office—whether or not the pastor customarily engages in his own creative work there—is as important a part of the church building as is the church kitchen or primary department. The nature of the church's affairs is such that an office is necessary, even though in a very small church the requirement is much less than in a more complex organization. Small churches may find that they can afford a combination office and study which the Sunday school secretary and treasurer may utilize on Sunday morning. The principle to be noted is that *every* church, irrespective of size, requires administrative oversight and a place where the work may be done.

It is good sense to provide the pastor with an office, just as it is usual procedure for the church to provide him with an adequate pulpit from which he may preach. He spends many hours in his office for every half hour he occupies his pulpit.

Such an office should be directly accessible from the street and not far from the natural center of activities within the church building, especially if there are no other persons with regular duties in the church. It must be conducive to good work: reasonably quiet, readily conditioned, pleasingly accoutered, and comfortably furnished. Certainly it should be roomy enough for meetings of small groups —but not large enough to tempt leaders to request the room for a Sunday school class each week!

Let the office honestly represent the church to the casual visitor, the neighboring pastor, the honored guest, the counsel seeker, the civic leader.

In the church, say of five hundred members, the adequate office probably should include a small but efficiently organized alcove screened or partitioned off from the office proper, where duplicating and addressing ma-

chines, office supplies, bulletin folders, etc., may be kept. This tends to reserve the main office area chiefly for the non-mechanical operations, and spares the pastor the complications that result from the cluttering of desk and chairs when the monthly newsletter or weekly bulletin folder is published. Many smaller churches need such an arrangement, and a surprisingly large number of larger churches do not have facilities even approximating this suggested set-up. We can testify from personal experience that this division of the office area into two distinct parts for their own particular purposes is advantageous.

A word concerning the administrative aids on office walls is worthy of mention here, although it may pain some who feel that the church office should be a combination chapel for meditation and mailing room when the church magazine goes out. We view it chiefly as a business office, but admittedly that distinctive function loses its distinctiveness as soon as the office also is used as a study and counsel room.

There should be a parish map that outlines the area the church serves, preferably pin-pointed at all places where members of the constituency live. A chart of the church organization is another asset in planning. A schedule of regular meetings should be posted for easy reference by all leaders. Several charts pertaining to internal affairs and trends are helpful also, such as one showing property depreciation in contrast with amounts paid on improvements and repairs over a given period, population trends in comparison with church membership, and Sunday school trends.

Human Relations

The good executive is first an expert in human relations. Good will is the priceless currency through which the pastor and his church deal with spiritual energy. It is the international and interracial monetary system of the church.

In every activity the pastor confronts the human equation. How shall he solve it in the press and on the radio? From the pulpit? In his office? Within civic and fraternal groups? In person-to-person associations? Others often measure his caliber more by what he says and how he says it than by the inner convictions he harbors; for only a few really know and appreciate him for what he really is. Actually, his success is largely determined both by his personal character and mind *and* his aptitude in fitting his own personality into the personalities of the individuals within his sphere of relationships.

It is in this area that the pastor may be most fruitful in preparing his organization for effective work. Very often it is the pastor's careful and patient shepherding of someone's interests and desires, occasionally whetted by the simple method of personal attention and personal recognition, which guides that person into the life and spirit of the church. Such a process involves many factors, which some may surmise are nonadministrative, and yet any pastoral activity that conserves and guides physical and organizational structures finds the pastor dealing with people.

His relation to church personnel often presents a problem. Basically, it is immaterial whether or not staff members are on the pay roll of the church, except that paid workers may be allocated certain definite and fixed duties and schedules. It is sufficient for him that they are charged with certain responsibilities and that they have committed themselves to the duties involved. They are his right-hand helpers, for without them and their attitude of dedication to their duties his own distinctively pastoral and administrative labors would be much less effective, if not actually frustrated or fruitless at times. Let the pastor recognize that his superiors, himself, and his local associates are the *team* which must achieve results in the church.

The pastor's basic attitude toward human relations should rest upon the principle of direct approach tempered by kindly consideration. His method is persuasion, if need be, but not application of authority. His concern with a person's faults and frailties should not go too far, lest he build barriers rather than goodwill. Frequently he must employ a "flank attack" in pursuing a matter in which a fairly difficult personality obstacle is present, and of course he must be able to recognize personal characteristics and understand human nature in order to determine the presence of such an obstacle.

A problem inherent in the very make-up of a pastor-personal situation is the persistence of the "preacher" approach and manner on the part of the pastor. Surely one of the barriers most frequently present in his make-up is that subtle "watermark" that labels him as a "preacher" in the sensitive natures of many folk.

The problem is not extremely acute, perhaps, in the strictly counseling situation, for the pastor's presence in such a situation is due chiefly to his professional position. But nine-tenths of a pastor's human relations must be maintained at a level where personal idiosyncrasies are more or less accepted and a spirit of congeniality is made to prevail. A delicate balance is necessary if he is to evidence personal interest without a suggestion of professionalism or a suggestion of personal probing into the lives of those whose experiences become even casually related.

The pastor, let him remember, has two channels of service: his personality and his office. The latter channel is usually open, but he himself must see that the personality factor enables him to serve. He must know people, win their respect, command their confidence, and cherish their friendship. It is not enough that he should stress prudence in human relations, for one can be prudent and accomplish nothing. He must be prudent and *build* in one and the same action or word. He will not try to be the conscience for others, but will guide them to the light and rely upon their good sense to see and act accordingly.

Somebody has observed that the pastor's administrative task embraces the activities of (1) giving the people specific tasks, (2) holding them responsible for results, and (3) giving them recognition according to their achievements. What a challenge to his investment of large skills and earnest sympathies these largely pastoral duties suggest!

The Finance Structure

It is interesting that this phase of

the pastor's total administrative problem has been well explored in books and periodicals—almost to the exclusion of definite and practical exploration of certain other significant aspects of it. Our purpose in touching the subject here is solely that we may view the church's finance structure from the perspective of the pastor's executive function. The reader is referred to standard works in the field for consideration of methods of church finance.

The section of this article that presented the philosophy of church policy and authority gave emphasis to the viewpoint that is the key to finance procedure: the principle of group planning and action. The pastor is *one* of the planners and *one* of the leaders in action; so his place is alongside the other leaders of the congregation. It is difficult to conceive of the necessity for any pastor to assume most of the responsibility for determining finance policy. A large and sometimes overwhelming burden of responsibility rests upon him as the organization's chief executive, but we should classify it as inexcusably poor business and churchmanship for him to carry most of the load of financial planning. That fundamental function should not be within his province.

Determination of a program of finances and distribution of funds is a policy matter, which means it is a *group* problem. No one individual, pastor or layman, should have or use large power and prerogative in such affairs. That it sometimes is the actual case is beside the point. It should not prevail in the well-organized and smoothly running church.

The wise pastor is careful to assure the application of both lay and ministerial experience to the framing of his church's financial pattern. His own cultivated skill, tested and fortified in various church situations, is respected by the leaders of his church. The experience his laymen have had—both in their business and in that particular local church—is a large and sometimes untapped reservoir. These two sources of finance planning should be utilized to the full. Let these leaders review the balance sheets together and formulate a policy which sets in motion the finance program their data call for, but let the pastor keep his hands off the purse strings as a matter of fundamental policy.

Collective planning helps to assure the operation of sound business practices. An unusually able pastor recently said to us that when such practices are put to work in a church the businessmen on the Official Board will back their pastor. A musician may approve or disapprove a worship service on the basis of the quality of the music played and sung, the educator's evaluation may be affected chiefly by the thoughtfulness evoked by the sermon, but very often a businessman's approval of a pastor is significantly colored by his application of good business sense to the administering of church affairs.

Sound business practice includes putting to work the principle that the church organization should improve itself first in areas that help the church to grow in other areas. "Get the thing first which will help get something else," said a pastor friend to us. His church had decided that it should buy a needed new organ before undertaking needed extensive parsonage improvements, believing that a new organ would attract more people to the church program and improve its effectiveness, thereby preparing the way toward other essential projects. It is a fundamental point, and we can thus imply sound reason for that pastor's rather wide acceptance by his people because of the guidance he gave them in that choice of prior needs.

The preceding statements about the financial structure rest heavily upon the working principle that there is no real problem of church finances as such—only a problem of organizing and vitalizing the church program. Business heads are investing every day in good enterprises, in far-flung industries, in local charities, in organizations of all types. The church that meets these persons with a clear-cut program of service and opportunity has no basic finance problem as such.

Bibliography

We have listed below a group of books and magazine articles which we believe are among the most helpful resources available for the study of the local task of the pastor-executive. Certain obvious gaps in this suggestive listing are in recognition of the many sources upon which the reader may draw—in church finance, for example. Frankly, in the rather technical area of pastoral administration of a church organization, the number and scope of books is precariously small and narrow.

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Couples' Clubs Change Lives

By HENRY H. LEWIS

Not only is the informal fellowship of couples' clubs fun, but also lives are changed, as a direct result of the discussion periods. The pastor of Lake Harriet Methodist Church, Minneapolis, Minn., describes the organization, program, and results of these clubs in his church.

WE HAVE developed, in Lake Harriet Methodist Church, five parents' groups, one for each of the age levels of our children. These divisions conform to the divisions of the church school. They are designed to help parents so to live that they shall reflect in their children's lives those attitudes and aspirations that will help build a Christian world.

Inasmuch as we believe firmly that the security of the mother and father is primary in this whole picture, we have laid large emphasis upon a complete program of living, which involves education not only for parenthood but for life in all its aspects. We discovered that this process was best done, not just in a cold effort at education, but by a real experience of living. The central fact behind what success we have had is right at this point. We somehow have been able to build a fellowship in which the joyousness of Christian living is evident every time we get together.

A word about the history of our first married couples' club might be of some interest. The need was voiced by a young couple who had a genuine interest in the church but who felt the lack of an inclusive fellowship. This couple invited to their homes seven other young couples of the church, and in that first evening they talked over the possibilities of creating a fellowship group which would give them a chance to discuss Christian beliefs and practices. It was decided that this group should be informal, have as little organizational weight to carry as possible, and stay close to the church and its program as regarded the work of other organizations. These young adults consistently aligned themselves with other organizations, taking their places and serving with power. The young married couples are the very backbone of our church organization.[1]

Immediately following the war it became evident that those who had become older and were not involved in the disruption of war experiences were not able to "talk the language" of the boys who, returning from the service, were beginning to establish their homes. A second group was started, therefore, which is made up largely of the young couples who have been married since the war. We have learned through experience, however, not to divide young couples on the basis of age or any other arbitrary line. They belong wherever they feel "at home." Some of our older couples have felt more at home with the younger group, and vice versa. We have made no effort to tell them where they should be, but have helped them to feel at ease in whatever group they decided to join.

The organizational setup of the club is extremely simple. At the end of each year a new couple are elected to serve as co-chairmen of the following year's program. This couple has the responsibility of co-ordinating the activities of the group. One function that has proved delightful has been the recording of the minutes of each meeting. Early in the club experience the sponsor-couple started writing the minutes in an interesting manner so that the reading of them helped the group to relive the joy of the preceding meeting. One clever young couple wrote the minutes for an entire year in rime.

At the outset of the year the sponsor-couple draws from a hat slips bearing the names of the various couples. By this means they are placed in circles of four, five, or six couples, depending upon the active membership of the club. There are ten circles formed, representing the ten monthly meetings, and each of these assumes complete responsibility for one evening's entertainment and discussion. One or two planning meetings before each session give these couples a chance to know one another intimately and personally. During the course of the years, each couple has an opportunity to work with most of the other couples of the group in this close way. This group decides upon the supper or dessert luncheon, the discussion-hour subject and leader, and then plans for an evening of games or entertainment.

The group gathers between 7 and 7:30 P.M., when the opening part of the evening includes a dessert luncheon. The entertaining hosts and hostesses see that all new persons are introduced. Often, game equipment is available so that these moments are used creatively. Usually the couples are broken up and joined into new partnerships by clever means that require speaking to many persons. Then, the newly formed couples find their places at the tables, where grace is sung together or led by one of the members. After the supper hour, the tables are dismantled and put away and the couples form a

[1] For another pastor's experience with young homemakers, see "Why Bother with Young Adults?" by Courtney B. Ross (THE PASTOR, Feb., 1948, p. 32).

large circle. The chairman reads the minutes, and necessary business is transacted.

Following the business session, the discussion period begins. The planning group decides on the subject for the evening and informs the pastor of its wish that he prepare to lead a discussion on a particular topic. This is done about two weeks before the night of the meeting.

After the discussion hour, the remainder of the evening is spent in an experience of fellowship, as varied as each new committee can make it.

The evening concludes, frequently, with singing around the piano. An experience which took place one evening is not uncommon to the general feeling at the close of our evenings together. On that night the spirit of fellowship, fun, and spiritual growth had been great. One young man whose experience in prayer had been very limited, stood and said, "It seems to me that this is a place where we ought to pray."

The discussion period (usually an hour in length) has been the most creative force for the changing of lives of any method that I have ever seen or used. What one person says can be resisted rather easily, on the basis that it is only one person's opinion, but when a group that is striving for the highest and best begins to move in a certain direction, the power of that experience is well nigh overwhelming.

A few of the subjects that we have pursued will give a picture of our general approach to the discussion hour: My Idea of God; The Church —a Living Part of the Community; Techniques for Getting Along with People; Twin Sources of Family Unrest—Immaturity and Insecurity; The Home Sanctuary; Getting Ready for Christmas; Recreation in the Life of the Home; Techniques of Neighborliness; My Brothers of All Races; How to Handle Your Money.

A good laugh refreshes the soul—so the young adults of Lake Harriet Methodist Church, Minneapolis, Minnesota, have found.

Transformed lives have come out of almost every one of these experiences. Preparing for a discussion hour on "pet peeves," I sent a double post card to all members of the group, asking them to mail back to me at once (anonymously) a list of their pet peeves. I organized the replies under seven general headings and presented them to the group. Then, the group went to work on them.

The "pet peeve" of one young woman was that her husband never took the trouble to thank her for anything that she did—keeping the house clean, washing and ironing his clothes, getting his meals—all this he took for granted. The group worked on this man, not knowing who he was, in a way that brought a new pressure into his life that finally broke down a stubborn attitude, and he began to see himself as he really was. His first reaction was openly to try to defend his position, thus revealing himself as the offender. The couples' remarks were kind but nonetheless direct. What he could not have taken from an individual, he took from the group.

Starting that night, the transformation of that man from a self-centered individual to a gracious person who was lifted to a position of high responsibility in the church and of service to the community, was a joy such as I have never seen reproduced at any altar call.

One other night we spent the discussion hour on "Social Drinking." We have a general cross section of young persons of this age, many of whom have the idea that social drinking has a place in our society. Having a great faith that truth always will win, we invited two couples who believed in social drinking to defend their position and two other couples who found life richer without it to defend their position. At the beginning this procedure took some courage, but it paid off in a most powerful way. Out of that night's frank discussion came a number of dedications on the part of young couples to eliminate from their lives this social custom, which obviously—after our discussion—could not be defended in the name of Christian living.

The evening meeting of the Couples' Club begins with a fellowship supper at the church.

Why Teen-Agers Lack Faith

By NORMAN L. TROTT

The chairman of the Youth Study Committee, which made the Maryland teen-age survey, gives some disturbing percentages on the neglected devotional life among Protestant teen-agers, and some equally disturbing figures on the absence of religious training and prayer in their homes. The author is pastor of St. Paul's Methodist Church, Hagerstown, Maryland.

IN EVERY generation, no doubt, there are many persons who look at young people and shake their heads in dismay, believing that teen-agers and the world are going to the dogs together. These persons feel that in *their* youth it was different, that there was more religion and more respect for authority.

Such folks fail to realize that youths and their characters are not self-made: that young people reflect the teaching and conduct of their elders, and function in a world their elders made. Teen-age delinquency usually stems from parental neglect. The failure of youth to reflect religious convictions often means that there is little of conviction to reflect. If times are different, it is the adults who have made them so. If there is a lack of Christian habits and convictions among Protestant youth, it but reflects such a lack in the home and community.

These things the Maryland survey of teen-age religious patterns confirms. (See previous articles in THE PASTOR—Nov., Dec., Feb.—for other treatments of the survey material.) Young peoples' belief in God and their devotional life, or the lack of it, as explored by the Maryland survey, is treated below. This survey sought out the religious attitudes and habits of Protestant youth between twelve and seventeen years of age.[1] The survey story is being reported in these articles because of the likelihood that the Maryland results are typical of the country as a whole and that the conclusions are generally applicable.

Belief in God

Eighty-seven per cent of the Protestant youth[2] in the area of the Maryland survey say that they have a sure belief in God, 11½ per cent are uncertain about their belief, ½ of 1 per cent indicate they have lost their belief, and the remaining 1 per cent declare they never had any.

Those who might be inclined to question the high percentage of youth who declare their certainty of belief in a Supreme Being, are invited to compare these figures with those of the recent survey sponsored by the *Ladies' Home Journal* and reported by Lincoln Barnett (Nov., 1948, "God and the American People"). That survey deals with a cross-section sample of the nation's religious attitudes, and reports that 95 per cent of the American people adhere to some belief in God.

Many people, of course, do nothing about the belief. It receives no translation into action; but it is there. The heart is not alien to the Word although the climate may not be particularly favorable to its generation and growth, or perhaps we who are the sowers are deficient in our zeal or in our techniques. Our young people believe in God and there is therefore hope that they will, or would, or could respond more adequately to a more adequate challenge to follow Christ. What is wrong with youth may not be at the point of their barrenness of Christian commitment so much as at the points of our barrenness of leadership and appeal. Why haven't we given thought to a Christian youth movement with a detailed plan of action and a challenging appeal that would go all out for youth for Christ? Neither the Sunday school nor the evening youth groups challenge youth adequately.

Attendance at Religious Services

Previous articles in this series have dealt specifically with Sunday school and church attendance figures. Those presented here are by way of summary, to give information pertinent to this discussion:

Sunday School Attendance. Fifty-three per cent of the Protestant youth surveyed are in regular attendance at Sunday school. Another 10 per cent attend irregularly, and 37 per cent do not attend at all. There are sizable differences in the attendance patterns of various denominations. As reported by the youth themselves, the percentages of attendance, by denominations, is as follows: Lutherans, 77 per cent; Evangelical and Reformed, 74 per cent; Methodists, 68 per cent; Baptists, 67 per cent; Presbyterians, 61 per cent; Episcopalians, 42 per cent; other denominations, 77 per cent.

These figures mean, for example, that 77 out of every 100 youths who gave their religious affiliation as Lutheran are in attendance at Sunday school. These percentages include both the regular and occasional attenders.

Church Attendance. Forty-five per cent attend Sunday worship services regularly, and 48 per cent more attend occasionally, leaving only 7 per cent who never attend a worship service of the church. We suspect, however, that most of these 48 per cent who indicate irregular attendance are there *very infrequently*. Many of them are the "Johnny One-Notes" who attend Christmas or Easter, or on still fewer occasions. The fact remains,

[1] For a detailed treatment, see *Teen-Agers Tell About Sunday School*, available through The Methodist Publishing House.

[2] Protestant by faith, or inclination, or background.

however, that most youth of Protestant background or affiliation do have some contact with a church. Here, again, we see that the ground is not alien to the growth of Christian conviction.

Comparing these figures with those on Sunday school attendance, we should be disturbed to see that, while all but 7 per cent of these Protestant teen-agers between 12 and 17 attend church at least on some occasions, 37 per cent of these same youth never attend Sunday school any more.

It is obvious, of course, that youth can drop in on a church service easily, whereas Sunday school attendance calls for a class assignment and implies more than casual attendance; but the fact that 37 per cent of these teen-agers (many as young as 12 years) are definitely finished with Sunday school, should be greatly disturbing.

Evening Youth Group Attendance. An even 50 per cent of the youth attend evening youth groups, but less than half of these attend on a regular basis (21 per cent of the total group). Incidentally, the bulk of attendance and support comes from those who also attend Sunday school. If the youth are not reached in the morning at Sunday school, they are not likely to be reached in the evening.

All of these figures show that while most Protestant young people have some kind of contact with a Christian church, only about half are touched regularly, week by week, as they attend either Sunday school or the church worship service or the evening youth group, and only a third can be counted on to be regular in attendance at both Sunday school and church.

Some of the preceding figures, viewed superficially, may give us encouragement; but their careful analysis should make us realize again that while young persons themselves are not unfavorable to, or ignorant of, the Christian message, something is wrong somewhere, since so many fail to respond more fully to the call of Christ. We may blame it on the temper of the times, but before we do, we leaders of the church should do more soul searching than we have.

Personal Devotional Life

Here, too, the figures are at the same time encouraging and lamentable. Six out of every ten Protestant youths in the survey area, state that their personal religious life includes daily prayers. Many youths who no longer attend Sunday school keep the prayer habit alive. Fifty-four of those who do not attend Sunday school, and 60 per cent of those who do, engage in personal prayer daily.

The habit of reading daily the Bible or other devotional material is employed with less frequency, one youth in four using this devotional exercise. Even among Sunday school attenders the ratio is almost as poor: one in every three. Among the non-attenders, only one in ten has a daily devotional reading habit.

Except for grace at table, the religious fare in the average Protestant home surveyed is meager indeed. Even in the simple matter of saying grace, only 50 per cent of our families engage. This is religious custom on the level of the least.

Just fourteen out of every hundred youth surveyed report family prayers at home. Six out of every hundred engage in reading the Scriptures or other materials of a devotional nature daily in the family group. Even among the families of Sunday school attenders, the percentage is shamefully low, 17 per cent engaging in family prayers and 8 per cent sharing in a family devotional reading daily.

The following summary figures show the lack of devotional life among our Protestant youth and their families:

38 out of every 100 youth do not have a time for daily prayers.

50 out of every 100 youth have no grace at table.

77 out of every 100 youth give no time to daily reading of the Scriptures or other devotional material.

86 out of every 100 youth have no family prayers at home.

94 out of every 100 youth share in no daily family devotional: reading of the Bible or devotional material.

It is obvious, judging from these figures, that for many of our people the Sunday school and Sunday worship service remain the only moments in the week definitely devoted to the nurture of the soul.

There is certainly a great need for the cultivation of personal and family religious habits. Neither the Sunday school nor the church worship service, with their one-hour once-a-week limits, can provide all or even most of the spiritual nurture necessary for the growth of the soul. The dearth of devotional practices indicates the need for more emphasis on the daily habits necessary to religious living on both the family and personal level.

Our Sunday school literature, our pulpit preaching, and our pastoral calling should deal more largely and specifically with the matters of daily prayer, Bible reading, and the use of such devotional materials as will assist both individuals and family groups in the daily enrichment of the life of the spirit. Even among those who attend Sunday school, 34 per cent have no daily prayer habits, 43 per cent have no grace at table, 83 per cent have no family prayers, 92 per cent have no daily reading of Christian materials in the family group. The *Upper Room* staff and the Board of Evangelism should note how these figures confirm the need with which they are endeavoring to deal.

What a vast field is here for education in the use of family devotions. And how disturbing this need is, when one realizes how largely Protestants have depended upon the home for the nurture of the religious life. It has been the spiritual training received in the home which has enabled us to survive as Protestants on a one hour a week program of religious education in the church.

This material indicates that the spiritual life and training of our youth must be approached more adequately on the individual and family level, as well as on the church service and Sunday school level, if the tides of the spirit are to cease receding in our time.

Meanwhile, all of us in positions of leadership should be sobered by the thought that many young persons (and the same is probably true of every age group) never hear the Word of God unless they hear it from our lips, and never have any experience of God except that which they may receive through public services of worship.

FROM THE PRACTICAL PARISH

That They May Always Remember

By G. LEWIS PORTER

The occasion of receiving young persons into the church should be made memorable, says the pastor of First Methodist Church, Rutland, Vt. He suggests a form of service that combines ear and eye appeal, and gives a simple but effective dramatization of Christian symbolism.

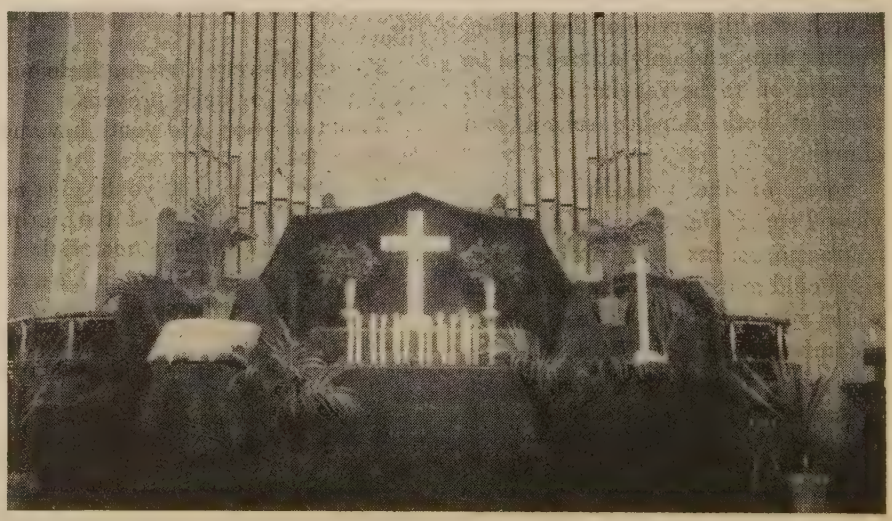
IN THE first years of my ministry I was shocked to have some people tell me that they were not sure whether or not they had united with the church. It seemed to me that there must be some way so to impress young people when being received into the membership of the church, that they will never forget that occasion. It ought to be one of the high moments of their lives. To this end, I began to work out a form of service which would make its appeal through eye and ear. This combination of ritual and pageantry has met with approval wherever it has been used, and apparently has deeply impressed the candidates for membership. Several other ministers have tried it and report that it has proved helpful in explaining to young people the meaning and significance of church membership, as well as making the service impressive.

In sharing this service with others, it is my hope that it will stimulate them to make similar experiments. If they find merit in any part of this service they are free to use it.

The service which I now use most frequently on Confirmation Sunday is held in the evening when it is made to stand out as a special occasion in itself. It opens with the singing of "Day Is Dying in the West" [44, *The Methodist Hymnal*[1]], followed by the baptism of the candidates, which is introduced by a brief explanation of its meaning. The lights are then dimmed, and a reproduction of Hoffmann's "Christ in the Temple" is projected on the wall or screen, while Luke 2:41-52 is read. The lights then are turned on and the congregation sings the first two stanzas of the hymn. "O Master Workman of the Race" [118, *M.H.*] while the candidates come forward to the altar for a simple oral examination consisting of ten questions selected from the preparatory membership manual, *At the Door of the Church*, by Lucius H. Bugbee (The Methodist Publishing House). The young people answer these in unison. Then they join in giving the "Christian Pledge" which begins "I want to be a true Christian, and therefore I pledge with God's help that I will endeavor to . . . (etc.)." Following this, the group sings "Just as I Am, Without One Plea" [198, *M.H.*] as a consecration hymn. After they return to their seats, the lights again are turned off.

There follows what might be called a symbolic pageant, which serves to interpret to the candidates the ways and means of living the Christian life. For this the altar or pulpit platform has been specially arranged. In the center, placed upon a table or an altar, is a large illuminated cross (homemade, of glass and wood) but not lighted until later. To one side on a pedestal is an open Bible with two candles in front of it; on the other side is a large white candle lighted and placed on a pedestal. Drapes can be used effectively on the table and pedestals to add beauty and grace. Palms have also been used. A screen artistically arranged above all these symbols, or the front wall, if light in color, may be used for the projection of the pictures used in the interpretation of the symbols.

Holman—Hunt's "Light of the World" is first shown on the screen, and Christ is interpreted as the Light. Attention then is turned to the large white candle, which represents Christ, the flame being the spiritual quality he possesses and shares with those who yield themselves to him. The candidates now stand with smaller candles in hand, while the minister explains that the lighting of their candles at Christ's candle is symbolic of yielding their lives to Christ, and as they come into fellowship with him, their lives take on the spiritual quality found in Christ. Just before the first young person lights his candle at the Christ candle, he recites "Thou Wilt Light My Candle," by Grace Noll Crowell. Each candidate lights his candle, proceeds to the altar or the table on which the cross is lo-



Rutland Methodist Church uses this arrangement of drapes, palms, and candles on the altar as a means of adding beauty and significance to the service in which new members are received.

[1] Hereafter referred to as *M. H.*

cated, and places his candle in one of the candle racks placed there for that purpose. These may be more effective if they are placed in two tiers about three inches apart. This action symbolizes the placing of the consecrated life before God to be used of him. The hymn "Breathe on Me, Breath of God" [180, *M.H.*] is sung by the choir during the candle lighting.

Attention is now directed to the large Bible as the guide book for Christian living. While the soloist sings one verse of the hymn "O Word of God Incarnate" [386, *M.H.*] the minister gives to each of the candidates a copy of the New Testament.

Hoffmann's "Christ in Gethsemane" is then projected on the screen while the minister speaks on the importance of prayer in the life of Jesus and how essential it is to every Christian who wishes to live like Jesus. The choir sings two verses of "Jesus, Kneel Beside Me" [308, *M.H.*] while the picture remains on the screen.

The minister next speaks of the place of the cross, at which time the picture "The Crucifixion" is shown. He explains that the price of giving light is sacrifice; the candle is consumed in burning, so the Christian must sacrifice to keep the light burning in the world. At this time the illuminated cross is lighted, suggesting how Jesus brought glory to what was once a thing of shame and made it the symbol of unselfish living. The hymn "Take up Thy Cross" [260, *M.H.*] is sung by the choir. During the second stanza Hoffmann's "Christ and the Rich Young Ruler" is shown, and the challenge of the picture to take up our cross is explained.

After the offering, the confirmation of new members takes place. The regular Methodist ritual for reception of members is used. We usually have followed this service with a reception for the new members in the church vestry, inviting all members to come and greet them.

Any minister reading this article can see many improvements that could be made in this service, but he will find that in spite of its imperfections it is effective in making the confirmation service an unforgettable experience for young people. The adult candidates who do not actively participate in the examination or the pageants are nevertheless impressed by its message.

Accompanying this article is the picture of the platform arrangement I used while pastor in Cobleskill, N. Y. In my present church, which has a divided chancel and altar, the service is even more effective.

To some this may seem too elaborate for a membership service, but I have found that it does pay dividends in the deep impression that it makes upon the young people. It is an experience that they will remember for some time, and its meaning will stay with them, for it has made its appeal through the eyes as well as the ears.

Serving Growing Communities

By DONALD A. OTTINGER

Meeting each new family as it arrives in the community, this pastor has found, is the most satisfactory approach to new housing developments. He serves the Methodist Church, Clifton Heights, Pa.

A NEW housing development presents a real challenge to a pastor. He could wait to see how many of the new people come to church voluntarily, on the theory that those who really are interested eventually will do so. He could wait until the development is complete and occupied, and thus cover the ground in a period of concentrated effort. It would doubtless save time and effort, if lay visitors were first to weed out the impossibilities. In a recent development in our community, however, I chose to keep a careful watch and to call on each family as it arrived. Anticipation of such calling did not present too bright a prospect: I had visions of busy people not wanting to be bothered by still another house-to-house canvasser, even if he were a minister. But the actual practice was not only profitable, but one of the happiest experiences of my ministerial career.

The discovery was soon made that these new people, most of them young veterans and their families, were delighted to have the Methodist minister call. It was the same with all families, whether they were Catholic, Jewish, or Protestant. In one instance, where a Roman Catholic woman had suffered a heart attack the day after moving, I was invited in to offer a prayer. One Jewish woman said that she could not, of course, become a part of The Methodist Church, but she would like to attend now and then, and she has done so.

As the Methodist minister, I have become a sort of bureau of information. New families have asked me about shopping, transportation, and medical care. Roman Catholics have called the Methodist parsonage to ask the location of their own church. A news reporter for the new area calls periodically to ask about new people. The school nurse borrowed the Methodist file in order to compile a list of pre-school children.

The real joy lies in the fact that five hundred new families know that The Methodist Church is on the job and that its minister is available. And they have been coming to church and to church school. The numerous babies born, as in any G.I. project, are being baptized in the local church. Groups of members have been received about every six weeks. Best of all, many new friends have been made.

The houses of this first group are all occupied. Membership possibilities will not be exhausted for a couple of years, of course; but the groundwork is laid.

Now, another section is about to be opened. The question arises again as how to meet it. Experience dictates this time what only intuition suggested before: I want to meet each family as they arrive, and let them know that in the strange environment there is a Methodist preacher who is interested enough to call in the name of Christ to help them feel at home. It means extra hours of pavement pounding and door-bell pushing—but it is worth it.

Easter Music for Small Choirs

For the church having a small, untrained choir, here are suggestions for Easter and Lenten music by the professor of Church Music at Scarritt College, Nashville, Tenn.

By ALLAN BURT

PASSION WEEK with its climax on Easter Sunday has been the inspiration of glorious music. Composers great and small have been attracted by the drama of the death and resurrection of Jesus and have composed oratorios, cantatas, anthems, and hymns for this occasion. Next to Christmas no other season of the church year is so rich in choral material for the church. The minister of music in the large city church—perhaps with his five choirs—can choose music for his service from literally hundreds of compositions. The director of music in the smaller churches with more limited resources also has a wide variety from which he can select material to suit his particular needs. This article is an attempt to assist him by bringing together usable material classified according to various types of choral organizations: congregation, treble and mixed choirs of two, three, and four parts.

Easter and Palm Sunday seem to lend themselves to the employment of brass instruments. A brass quartet, trio, duet, or a soloist trombone or trumpet can set the tone for the entire service by playing one of the familiar hymns as an Introit. To achieve the maximum effect, the performers or soloist should not be visible. Many teachers of band and orchestra in the local high schools are delighted to have an opportunity for their brass instrument players to perform. Why not ask them to assist? The brass instruments can also be employed later in the service in the choir anthem. For example, Concordia Publishing House publishes Techner's "St. Theodulph's Hymn," arranged by Olds for four-part mixed choir and three trumpets.

For the congregation the most suitable material is to be found in *The Methodist Hymnal.* The Easter service or Good Friday service could be used as an incentive for the congregation to learn unfamiliar hymns.

Too few of our churches make use of the great Passion hymn "O Sacred Head Now Wounded" (No. 141) or the magnificent Easter hymn from the medieval church "The Day of Resurrection" (No. 159). The employment of a descant by a good soprano or small group of high school girls with clear, light voices will add immeasurably to these hymns. Hall and McCreary has an excellent publication with descants on twenty-five great hymns entitled *Descants on Favorite Hymns.* It contains "Come Ye Faithful" (No. 151), "The Strife Is O'er" (No. 156), and "The Day of Resurrection."

If the choir is entirely a treble organization, the Augsburg Publishing House has two excellent two-part anthems in their St. Olaf Choir Series: "Christ the Lord is Risen Again," which is based on the tune found in *The Methodist Hymnal* from Lyra Davidica (See No. 154), and "Praise to the Lord." Carl Fischer publishes a very useful two part Lenten anthem "Little Lamb Who Made Thee," with the text by William Blake and music by David Hugh Jones. This number ought to be in every choir's library because it can be presented in so many different ways utilizing a wide variety of resources—as a two-part anthem accompanied or *a cappella,* as a two-part anthem with an additional part which may be hummed by the men or played by a cello or any other suitable instrument, and as a three-part anthem, accompanied. Carl Fischer also publishes two Easter anthems for two-part treble choir: "Blow Golden Trumpets" by Moore, and "O Sons and Daughters" arranged by Mueller. The latter has a lovely soprano solo.

For two-part mixed choir (SB or ST), Carl Fischer publishes "He Is Risen" by Cope, and "God be in my Head" by Belt which can be used for occasions other than Lent.

For three-part treble choir, Kenneth Runkel has arranged the familiar "O Sons and Daughters" which is published by Hall and McCreary. This anthem has a splendid climax and should not be attempted by a choir of less than fifteen voices. Concordia publishes two numbers for Easter, "Christ Hath Arisen" by Arensky, and "On Easter Day" by Overby. Both numbers are easy.

For the three-part mixed choir (SAB), there are the "old time" favorites "God So Loved the World" by Stainer (Hall and McCreary), and "As It Began to Dawn" by Vincent (G. Schirmer). Carl Fischer publishes two excellent three-part mixed anthems: "Come Ye Faithful" by Thatcher and "That God Doth Love the World" by Wade.

A wide selection of SAB numbers can be obtained from Concordia. The following are recommended: for Lent, "Surely He Hath Borne Our Griefs" by Lotti, "O Saviour of the World" by Goss, and "Jesus, Our Lord, We Adore Thee" by James; for Palm Sunday, "Rejoice Greatly" by Woodward; and for Easter, "The Strife Is O'er" by Vulpius.

Due to the plethora of anthems for four-part mixed choir only a few suggestions are necessary. Hall and McCreary has just published "The Lord's Supper" by Billson which can be used for Lent and during the rest of the year for Communion service. The composition is based on the Dresden Amen and contains a lovely alto solo. Most choirs will like "Golden Harps Are Sounding" by Christiansen (Augsburg) and "Jesus Christ Is Risen" by Marryott (Concordia). Easy *a cappella* numbers include "God's Son in Triumph Rose" by Gesius (Hall and McCreary), "I Know that my Redeemer Liveth" by Christiansen (Augsburg), which is based on Handel's famous aria of the same name from the *Messiah,* and "Christ Is Risen" by Lundquist (Concordia).

Following are addresses of publishers mentioned in this article:

Augsburg Publishing House, 425 So. Fourth St., Minneapolis 15, Minn.

Carl Fischer, Inc., 56 Cooper Square, New York, N. Y.

Concordia Publishing House, 3558 So. Jefferson Ave., St. Louis 18, Mo.

G. Schirmer, 3 East 43rd St., New York, N. Y.

Hall & McCreary, 434 Wabash Ave., Chicago, Ill.

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

OBJECTS TO ARTICLE

HOOVER RUPERT • *Director, Youth Department, Methodist Board of Education*

I am writing to express my regret and that of my colleagues in the Youth Department for the article which was carried in the November [1948] issue of THE PASTOR entitled "Des Moines Youth Club Plan" [By Frederick A. Shippey]. I am aware of the purpose of THE PASTOR. It is to serve as a medium for the exchange of ideas and free ex-expression among . . . ministers. At the same time, I feel that more care should be exercised in screening the type of article which is prepared for Methodist pastors regarding their youth work. The youth club plan cuts completely across the type of work which The Methodist Church seeks to accomplish through the Methodist Youth Fellowship, and which co-operating Protestant denominations in the International Council of Religious Education are seeking to accomplish among their youth. (It is my understanding that this youth club plan was begun in a church which does not co-operate with the International Council.)

There are numerous organizations springing up here and there along the line of the youth club. Some of them are ritualistic fraternities patterned after the order of De Molay and the Masonic orders. Others are more the type of the social fraternity which we have in colleges and in some high schools. While there may be value from the standpoint of the intensive loyalty which can be secured for this type of organization, it is our feeling that there are no activities which are sponsored by the training club which could not be duplicated under the present organizational setup of the Methodist Youth Fellowship.

At several basic points, we who work with Methodist youth are alarmed with the implications of this article.

First of all, the club seems to be separate from the rest of the church program for youth. Is the reader to imply that the club simply takes over the youth activities of the church? Doubtless there are Sunday school classes in these churches which use the youth club plan, but what of their evening youth fellowship meetings? What of other weekday activities? If it is the case, that the club replaces other youth activities, one can conclude that the club program as outlined does not provide for nearly all the types of experiences needed by these ages.

Second, the use of the non-graded plan. Psychology as well as religious education has helped us understand that separate groupings are needed, not only for learning and worship, but for recreation and other activities for the various age groups within the youth age range, To put youth from the fourth to the tenth grades in the same group is moving backward several generations in Christian education. The on-going church youth program offers a much better plan: that of groupings with teachers and workers understanding the needs of the different ages. Likewise, materials for these age groups are graded.

Third, there is too much of an emphasis upon awards. While I personally have no opposition to certain forms of recognition, the whole matter of basing achievement on an award which will be provided, often furnishes rather shallow motivation for a youth to participate in any form of Christian education.

Fourth, while we are anxious that our curriculum and our youth activity be Bible-centered, there is a feeling that this is too elaborate a setup simply for Bible study on a chapter-to-chapter basis. I was not aware that any recognized ICRE co-operating denomination was using the "chapter-a-day" plan, which antedates even the use of uniform lessons. I know of few competent teachers of youth or children who would use such a plan if they expected to build interest, awareness of Bible truths, and the lasting use of the Bible. The article states that the club was started to meet the needs of young people. One wonders, then, why not start with the problems of youth and make use of the Bible, recreation, worship, and the like, as helps toward meeting those needs? Knowledge of Bible content does not insure Christian moral living. And yet I am fearful that the youth club type of approach would provide simply a knowledge of Bible content. Our regular MYF program provides carefully planned Bible study. There is no need to go "outside" for it.

Fifth, there is a commendable seeking of the co-operation of parents in the youth club plan, but I am wondering if such a co-operation could not be secured and used for the total program of Christian education of youth as it is to be found in the Methodist Youth Fellowship set up.

Though we are anxious to provide great latitude in the Methodist Youth Fellowship program for the local church, any activities, special plans, and the like, can be and should be a part of the total program of the MYF. The General Conference of The Methodist Church and similar bodies in the other denominations, give sanction to certain program plans for the ages of children and youth. Constantly, suggestions of helpful ideas come into denominational headquarters. Some have value; some have little value. For THE PASTOR to laud such a device as the youth club plan without checking with denominational or interdenominational youth leaders, would appear to cut across what the church as a whole is trying to do in the Christian education of youth.

My regret at the publication of the article is deepened when I realize the widespread influence which THE PASTOR has upon the ministers of Methodism. The publication of this acrticle in your magazine gives it somewhat of an official sanction and thereby makes more difficult the responsibility assigned to [the Methodist Youth Department] by the General Conference.

Having been a regular reader of THE PASTOR for nearly eight years, I want to assure you of my deep appreciation of the service which you are rendering to the ministers of Methodism. This is the first occasion I have had to be critical of the contents of THE PASTOR, and I do so only because of the far-reaching implications of the type of program suggested in the article to which I make reference.

We here in the Youth Department appreciate your willingness to co-operate in every way in the program of the Methodist Youth Fellowship, and I would not want my remarks to have any reflection upon that appreciation.

EASTERTIDE CALENDAR

APRIL

17 *Easter.* Scripture readings: Col. 3:1-11; John 20:1-10. To be duly and truly prepared for Easter day is a consignment involving great expectations.

The day's experiences under its many phases involve knowledge, insight, and faith in the validity of its portrayal and the reality of its revealed truth.

Eastertide means more than a record of the incidents of the Gospels and Epistles. It means the presence of the indwelling Christ. His promises are verified in eternal life and in the committal of our lives to him. Easter day is today and forever in the hearts of all believers. If truly believed in, it carries with it all the blessings so freely offered, even to the giving of Christ's life as *a ransom for many.* He was *raised again for our justification* and imparts to us, his followers, all the riches of his grace. All was accomplished through his abiding life and for our acceptance.

To help us to at least approximate the joys of Easter, the formulated plan in *The Book of Worship* of The Methodist Church has worth-while suggestions set forth on page 210. Other suggestions for observance of Ascension Day, the Festival of the Christian Home (Mother's Day), and Memorial Day are also included in the calendar found on page 212.

A symposium on the subject of Christian redemption implies: first, Christ's atonement; second, the redemption from sin; and third, a restored harmony of God's will in the joy of salvation—vital thoughts in God's plan for our salvation.

Prayer: Grant us insight, our Heavenly Father, into the things that thou hast prepared for those that love thee. Be thou the guide and conservator of our faith. Advance us to the requirements of our spiritual integrity. In Jesus' name.

24 *First Sunday after Easter.* Scripture readings: Rom. 6:2-11; Luke 24:13-35.

How much of the Easter message have we retained after the lapse of a week? Much has evidently been passed by. Our emotions have failed to be stirred and the messages so full of hope and assurance have lost their appeal. How much of the experiences of enriched value have we esteemed? What have we remembered that is so essential to our spiritual advance? Does Luke's story give us the assurance of His presence? Does Paul's conviction that *if we have been planted together in the likeness of his death, we shall be also in the likenss of his resurrection* reassure us? Let not these life-giving and inspiring truths be lost.

Our recognition of *joys set before us* brings new experiences of spiritual elevation, and *the hope of eternal glory.*

Prayer: Quicken our minds, dear Lord, through thy spirit, and may we ever renew our pledge to thee that the revelation of thyself may so strengthen our faith to be partakers with thee. Grant that we may enjoy the inheritance incorruptible, *and thy presence lighten our minds lest we sleep the sleep of death. We die to live. Amen.*

MAY

1 *Second Sunday after Easter.* Scripture readings: I Pet. 2:21-25; John 10:1-16.

Reflections of the previous week bring to mind our lapses. Our failures should nerve us to attain unto a fellowship with Christ that we *may know him, and the power of his resurrection . . . . being made conformable unto his death.*

Our advance as mature Christians requires submission to God's will and purpose. It is one of progress in the process of being perfected. The redeeming love of Christ is our actuating motive. . . . *add to your faith virtue; and to virtue knowledge.* We must realize that the process of grace requires humility and, for its completion, faithful watching and prayer.

We should recognize that we are still to be perfected and called upon to press onward and upward to the attainment of our high calling of God in Christ Jesus.

Prayer: Teach us, dear Savior, to make use of thy means of grace and to conform our lives to thine, that we may not be wanting in the fruits of the spirit and in the joyful acquiescence of thy Spirit's guidance. May we daily be renewed by thy grace and rejoice in thy approval, through our advancement in the love and knowledge of God in the name of Jesus Christ, our Lord. Amen.

May 1-8: National Family Week. Our entrance into a spiritual reign in our home relations is through obedience to the will of God. Is not this the essential so necessary for the authority in the family? It is a precept wide-reaching and requisite to all duty in the home, church, and state. Submission to the will of God is fundamental as a beginning to our faith and practice. Obedience is better than sacrifice. Our inner urge for compliance with willing acquiescence and a glad heart is honored by our Lord in: *What wilt thou have me to do?* It was the obeisance Paul paid to his Lord.

Children should have instilled into their minds the requirement of *honoring their parents.* Honoring parents includes sustaining by moneyed contributions in the helplessness of old age, as our Lord teaches. A man must not think to escape this duty by consecrating his wealth to religion or to charity as a sop. Obedience leads to appreciation of each other by unselfishly preferring one another in love. That we should love one another as Christ loved us is the incentive of a good conscience.

A family united, seeking the interest of the individual, sharing one another's joys and sorrows, and showing deference to each other cannot fail to value the home.

The real value of an ideal home lies in the worth of unselfish service, forgetting pettiness and jealousies, seeking only a true attitude toward the things that are worth-while.

Family correctives are desperately needed in the rampant lawlessness of today, and no makeshift or plan that puts God out of the reckoning can hope to succeed.

The transforming power of Christ's life is our only hope. Faith in his regenerating power brings salvation as the blessed result.

Science is not the way, for "if science cannot, with its test tubes and chemical agents, produce an answer to such a simple question as Why do I like you, how can it possibly deal with the question of human relations?"

Our total resources are required to bring us freedom from a divided or maladjusted personality. The stir, the rapture, the reward in redeeming love can only come in a Christ-regulated life. A family that accepts Christ's way in prayer

This calendar includes ideas for preaching and worship for all the Sundays and special days in Eastertide—April 17 through May 30.

and devotion to him receives the end of faith, even the salvation of its soul. "The family that prays together stays together."

Prayer: With devout and chastened hearts, we approach thee, O God of our salvation. Thou art the Father of the whole family in heaven and earth. Help thy people to rid themselves from all anger, wrath, malice, contention, and whatsoever obstructs the free and full flow of thy spirit.

In our meditation eradicate all things not in harmony with thy divine will and may our hearts be tuned to what is required of us so that in all our family relations we may come into the unity of the Spirit, through Jesus Christ our Lord. Amen.

8 *Third Sunday after Easter.* Scripture readings: Eph. 3:14-21; John 6:27-40.

"No one's life moves forward as long as he holds attitudes that deny his development."—Seabury.

Our position in prayer—whether we kneel, stand, or hold any other posture—is not essential. The heart's true approach to God is in the *Spirit* when praying. The late Dr. Cuyler said: "It is a good thing to pray, the habit of prayer is better, but best of all is when we are in the spirit of prayer we obey the Lord's command to pray without ceasing." The intercession of the Holy Spirit teaches us how to pray and what to pray for. Jesus provides for our temporal and spiritual needs according to his riches in glory.

Prayer: Our blessed Lord, we lament the meager results of our love to thee. May we be more zealous, more fervent in spirit, serving thee, and more deeply concerned in attaining the heights so patiently revealed to us by thee. Inspire us and guide us to adjust ourselves to thy purpose that we may have thy divine approval. Help us to leave behind all that offends thee and be rewarded at last with the end of our faith, the salvation of our souls. Amen.

May 8: Mother's Day. The spirit of observing Mother's Day instills into our hearts thoughts of gratitude and love in recounting God's unfailing gifts in bestowing upon us our mothers' unfailing devotion, love, and sacrifice. They demand something more than a commercialized day.

Our sainted mothers "counted not their lives dear unto themselves." The things that we cherish in them cannot be bought with silver or gold. They are the things of the spirit.

The wise mother is discreet, loving, tender, and true, always seeking what is best for the home. She strives to make the *high calling of God in Christ Jesus* the object of her life. She adjusts her life to unselfish purposes and her character to the welfare of her loved ones. Because of these virtues she lives in the memory of her children.

Mother's beautiful life shall have no end, and her reward is with her. Her satisfaction is realized in the words of the Psalmist, who expresses his longing in *I shall be satisfied, when I awake, with thy likeness.*

Prayer: O Lord, teach us the worth of our precious mothers, who watch over us with unwearying solicitude, who are not overcome by selfish impulses, or dominated by wrong purposes. Augment our lives with theirs in holy endeavor and give us the riches of Christ's grace that we may not fail in our good intents and purposes to fulfil the obligations we owe on this Mother's Day and every day. May we not forget their yearning over us, their sacrifices, and thoughtful planning, that we might fulfil our calling and be devoted to the best things in life. May our lives measure up to their truest and worthiest ambitions. Amen.

15 *Fourth Sunday after Easter.* Scripture lessons: Rev. 22:1-5; John 15:1-12.

"There is a painful awakening to find that the thing you nourished in life has no significance for the life to come." The renewed life of the spirit in Christ makes us *free from the law of sin and death.* Christ did not overlook the necessity of objective living.

How important it is for us to know that the abandonment of pre-occupation with temporal things is essential. "The real meaning of His gospel was largely lost even to His disciples."

Jesus reveals the truth and points out "that no such experience was possible without first taking all degrees and steps toward private integrity."

An integrated life cannot be attained without stressing this basis and striving to fulfil our completeness. We must "let our steps be guided by such truths as we have attained." Our progress implies what it meant to Paul: *forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* It was Paul's ardent desire to be more like the Master.

Prayer: Oh God, our Father, we pray thee in the name of Jesus, to sanction our aim for that development in life that will bring us at last to our true conquest, that we may know and choose the course set before us by Christ himself. May we receive thy divine sanction, Well done, thou good and faithful servant, *and be rewarded with the joys thou only canst impart. Make us worthy of what thou hast prepared for those that love thee, both here and in the hereafter. Amen.*

22 *Fifth Sunday after Easter.* Scripture readings: 1 Cor. 12:12, 15, 26-27; John 17:11, 14, 26.

Paul's gifts were manifold, typifying the members of the human body in their varied uses, each having its own function and all working in perfect unison.

Christ intercedes for us and for his church so that it might be *without spot, or wrinkle or any such thing* and that nothing might wreck its inherent usefulness.

Prayer: May we, dear Master, be fitly framed together and grow in grace and the knowledge of our great advocate, Jesus Christ, so that we may fulfil his desire in his high priestly prayer: That they all might be one; as thou Father, art in me, and I in thee. *May this be our ardent prayer that the kingdom of this world may become the Lord's and his Christ's and that nothing may mar the effectiveness of our high calling of God in Christ Jesus. Amen.*

May 22: Rural Life Sunday. That rural problems should be given serious attention goes almost without saying. We have still to improve standards that hamper the social status we confront, in order to make ideal conditions possible.

We need to improve more friendly relations, have a unity

[*Continued on page 48*]

The Fountain

PRAYER FOR MERCY

Lord, have mercy upon us and make thy face to shine upon us, we humbly pray.

We reverence thee and thy creation. We behold thy heavens, the product of thy labour, the moon and the stars which thou hast established of old. Through them we are called to worship thee.

Cleanse, guide, uphold, and resurrect us from gloom and death, we beseech thee; in Christ's name. Amen.

—Henry M. Ratliff, Jr.

FAITH, NOT INFORMATION

The realms of knowledge and of faith are separate and distinct, and must not be confused one with the other. The [Apostles'] Creed of necessity is in the realm of faith, not in that of information.

—George Hedley, in *The Symbol of the Faith* (Macmillan Co.)

THE PASSION

It is with the holiest fear that we should approach the terrible fact of the sufferings of Our Lord. Let no one think that these were less because He was more. The more delicate the nature, the more alive to all that is lovely and true, lawful and right, the more does it feel the antagonism of pain, the inroad of death upon life; the more dreadful is that breach of the harmony of things whose sound is torture.

—From *George Macdonald: an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

OIL FOR YOUR LAMP

If in lamps which men use for a short time the light grows dim and fails, unless oil is poured in copiously, what an abundance of oil you need—whoever you are—if your light is to shine forever. If anybody thinks he has what he has not, he does not have a sufficiency for eternal life. Foolish presumptions are the causes of damnation, not of salvation.

—Salvian, The Presbyter, in *The Four Books of Timothy to the Church*

DEATH IS DEFEATED

Just as every human personality possesses the power to do significant things which no lower living form can do, so every human personality has the special ability to win victory over Death. It was to human beings alone, His dearly loved children, that God finally gave His supreme gift—immortality.

—James Gordon Gilkey, in *Gaining the Faith You Need* (Macmillan Co.)

FAITH THROUGH IMAGINATION

There can be no vivid and vital faith unless imagination can feel itself at home and is adjusted to the world the mind accepts as real. Wordsworth was a sound interpreter when he called *Imagination,* "Reason in its most exalted mood." It is always imaginative dominion over thought forms that gives faith its vitality and power. It is one of the supreme functions of the Church to cultivate that imaginative dominion, and the medieval Church did it magnificently, but the Protestant Church has usually been too busy with doctrine and ritual to do this creative work, which is essential for adapting men's minds to the completely changed world outlook which science successively produces. And men wander about between an old world dead as the dodo and a new world not yet born. They are homeless, for they have no new-born faith world to live in.

—Rufus M. Jones, in *A Call to What Is Vital* (Macmillan Co.)

THE CHRISTIAN'S ANSWER

A Russian boy was being tried for refusing to bear arms. Carefully he gave his reasons, showing that he had thought it all out clearly and had a reason for his opinions. The judge listened to the end and then he said impatiently, "Your position would be logical if the Kingdom of God had come. But it hasn't." Quickly the boy replied, "It has for me." This is the Christian's answer to all the so-alled practical people who urge waiting until some more convenient season.

—Gerald Kennedy, in *Having This in Mind* (Harper & Bros.)

GLORIOUS ECHOES—OR DISCORDS?

The world is always listening, always attuned to the tones it hears. Dr. George A. Gordon, who preached for many years in the Old South Church in Boston, used to tell a story of an experience which he had in New England: "There is in the Franconia Notch a sheet of water called Echo Lake. If one is a good singer let him go there about sunset and sing clearly and slowly the first verse of *Nearer, My God to Thee;* and listen to the great mountains return his voice magnified and the song glorified. But let another sing a ribald song, with a voice harsh and torn with discord; let him sing it into the great receptive heart of the mountains, and the ribald song will come back, and all the singer's discords with it. This Echo Lake seems to me to be the symbol of the moral world and the universe in which we live."

—Frederick Keller Stamm, in *Keeping Men on Their Feet* (Harper & Bros.)

GOD'S SACRIFICE

No man ever descended so deep as Christ, and no mere man ever could, but God alone was able to take upon Himself the whole weight of the world's sin and bear the whole tyranny of death, the devil, and the curse. At the same time, it was only by assuming true human nature, or as Luther puts it, by taking upon Him our person, that God in Christ was able to enter into the domain where the Tyrants hold sway.

—Philip S. Watson, in *Let God Be God* (Muhlenberg Press)

SCIENCE: ANTICHRIST?

It should now be branded on our consciousness that unless science is controlled by a greater moral force, it will become the Antichrist prophesied by early Christians.

—Charles A. Lindbergh, *Of Flight and Life* (Charles Scribner's Sons)

THE HEIGHT OF SECULARITY

The simple fact is that we are absorbed in and, for all practical purposes, think and act in worldly terms. Our lives are spent in accumulating gadgets, comforts and worldly fame and security. Most of us would infinitely prefer $10,000 in the bank or a laudatory article in *Life* Magazine to a vision of God.

—W. Burnet Easton, Jr., in *Thinking Christianly* (Macmillan Co.)

NEEDED: TRAINING IN TRUTH

Many ministers are not trained for the modern world. Many theological schools offer out-of-date instruction and methods. Students for the ministry often get theologizing and denominational technique to the exclusion of real grounding in science and philosophy, in history and literature, and other subjects essential to effective dealing with the world of today. Ministers should be trained primarily in our colleges and universities where they will acquire their science and history and the rest, even the Bible, without sectarian or religious bias, but rather with a bias for the truth, cost what it may.

—William Allison Shimer, in *Conscious Clay* (Charles Scribner's Sons)

BRING THE BIBLE TO LIFE

People must be made to feel that Bible characters are their contemporaries before they will take to heart what they have to say. A bond of kinship must first be established. The members of a modern congregation are not interested in Biblical exposition *as such,* but if the Bible has some light to throw upon their everyday problems and upon present world needs, they will listen—and they will find instruction. If the Bible is today a dead book, the preacher must bear a good deal of the blame.

—E. Winston Jones, in *Preaching and the Dramatic Arts* (Macmillan Co.)

DIVINITY IN HUMAN NATURE

The study of the life of Jesus in all its stainless and productive beauty makes it very clear that the flesh itself is made to express the spiritual, that the human is made to express what comes to it from the divine. After centuries of sinning, human nature could be the vehicle of a perfect life. There is something fairly overwhelming about this. You must judge the essential qualities of human nature, not by the lowest depths to which man has sunk, but by the bright and shining achievement of Jesus within human life. So all unholy pessimisms about man are struck lifeless. So all high hopes are given security. You can only judge nature aright when you consider what Jesus Christ has made of it.

—Lynn Harold Hough, in *Christian Humanism and the Modern World* (Ryerson Press)

BIRTH AND RESURRECTION

To any thoughtful person would anything appear more incredible, than, if we were not in the body, and some one were to say that it was possible that from a small drop of human seed bones and sinews and flesh be formed into a shape such as we see? For let this now be said hypothetically: if you yourselves were not such as you now are, and born of such parents and causes, and one were to show you human seed and a picture of a man, and were to say with confidence that from such a substance such a being could be produced, would you believe before you saw the actual production? No one will dare to deny that such a statement would surpass belief. In the same way then, you are now incredulous because you have never seen a dead man rise again. But as at first you would not have believed it possible that such persons could be produced from the small drop, and yet now you see them thus produced, so also judge ye that it is not impossible that the bodies of men, after they have been dissolved, and like seeds resolved into the earth, should in God's appointed time rise again and put on incorruption.

—from *The First Apology of Justin*

SHOCK THERAPY TACTICS

There is no leading of the man of the world by gentle steps and easy stages up to the desirability of the life of abandonment to God. Rather, both Pascal and Kierkegaard confront him continually with the most violent demands of such a life, together with blockbusting attacks that are meant to pulverize instantly the very walls of the secure dwelling in which he has lived and to turn him into a vulnerable refugee. It is as if instead of commending the new way of life by having the reader meet and be warmly drawn to such attractive exponents of it as John Woolman or Francis de Sales or Gerhard Groote, these writers took the quivering and shocked newcomer into the inner cloister of a Trappist monastery and locked him in a cell with one of the most emaciated of the silent monks kneeling at his side. But it must be confessed that not a few men have found that nothing short of this kind of shock therapy could bring them to God or could deepen their devotion.

—Douglas V. Steere, in *Doors Into Life* (Harper & Bros.)

NO SAWDUST TRAIL

It may seem to some more difficult to promote evangelism in our larger and more elaborate churches than in the smaller, less formal ones. In fact, in a recent evangelistic conference a young man asked: "How is it possible to have a vital evangelism against the background of the formal settings in our churches?" His question was a confession that we have allowed evangelism to be so long and exclusively associated with sawdust and trombones that we have forgotten that dignity and culture and evengelism and fervor are not mutually exclusive. There is, however, a warning in the young man's question, to which we may well give heed. Elaborate forms of worship may satisfy the needs of some natures. So long as there is vitality in the spiritual life of the church, a ritual of one sort or another may help to express that spirit. Too frequently, however, when spiritual fervor departs the ritual becomes a substitute for real spirituality. There is a tendency for forms to become elaborate in inverse ratio to the flow of spiritual devotion.

—Sidney W. Powell, in *Toward the Great Awakening* (Abingdon-Cokesbury Press)

God Is a Personal God

THE DIVINE RELATIVITY, A SOCIAL CONCEPTION OF GOD, *by Charles Hartshorne. Yale University Press, 164 pp., $2.75.*

Should any of our readers be tempted to pass over this review with a gesture of impatience at the mere mention of "divine relativity," let him stop to ponder over his own conception of God. Is the merciful and gracious God in whom he believes an absolute God in the Aristotelian sense of the word? *Slow to anger, and plenteous in mercy,* so we are told, *He will not always chide: neither will he keep his anger forever.* Surely the God of Israel who yearns after his children's souls would seem to be at opposite poles with Aristotle's First, Unmoved Mover. So also does our idea of commitment to the living God of Abraham, Isaac, and Jacob differ profoundly from the concept of *theoria,* the pure contemplation of a contemplative God. Such attitudes as are likely to be inspired by Greek conceptions of an absolute God are necessarily aesthetic. They do not bring those who hold them so far as ever to be on speaking terms with a divine reality.

Let us admit, then, that we actually do not hold the Aristotelian conception of the absoluteness of a transcending essence sovereignly real—nay, not even in its Christianized version as brought up to date by neo-Thomism. This is said in the awareness that "absolute" may be predicated in a variety of senses, especially as contrasted with "modally" and "hypothetically." The main point at issue is the nonrelative, immutable type of absoluteness currently ascribed to God by philosophers and theologians.

It would seem that in actual practice our Reformation has been satisfied with the acknowledgment of what truly may be called the dilemma of Christian scholarship. On the one hand, it is freely admitted, the Greek conception of an absolute God creates difficulties for the Hebrew-Christian faith; on the other the Hebrew-Christian conception of God creates difficulties for the type of discursive thinking we inherited from the Greeks. The question, then, is: Can we think about God without betraying the best of our Hebrew-Christian heritage? Is a Christian philosophy at all possible? A grave alternative, indeed, for it involves nothing short of the relationship between Christianity and culture. Either we choose some form of Barthian obscurantism and abandon the field to Roman Catholicism, or we face the issue squarely in the awareness that what God requires of us is not the sacrifice of our mind, but its dedication to Him.

We should therefore pause when the Yale University Press offers a scholarly contribution to this, our basic problem. The study under consideration is based upon the latest series on religion in the light of science and philosophy, delivered at Yale University under the Terry Foundation. Let us make it clear that the author should in no way be held responsible for the statements made thus far by this reviewer in his rather obtrusive paragraphs of introduction.

The presentation of Professor Hartshorne's argument is objective. No other concern comes to light on his part than a compulsion to state as clearly and as forcefully as possible, the truth as he has come to see it. In its negative form, the thesis is that the traditional doctrine of God as a divine Substance, wholly nonrelative toward the world, does not provide for the "personal" character of deity. The author, then, argues that "A personal God is one who has social relations, really has them, and this is constituted by relationships and hence is relative." In this manner the personality of God so essential to religion is reconciled with the requirements of philosophic reason. The structure of the book is naturally determined by the dialectical character of the approach. God is considered first as supreme, yet indebted to all; then as absolute, yet related to all. The divine attributes may therefore be approached as types of social relationship. As a result, not only does such logical absurdity as was involved in the customary conception of deity disappear, but religious values as expressed in terms of worship, ethics, and culture are fully restored.

The somewhat technical character of many a page is relieved by the realization that what actually emerges from such exacting scholarship is nothing short of a revolution in theological outlook wherein true piety is being reconciled with keenness of intellect. Having duly credited Thomas Aquinas for having left us an admirable chart showing at least the location of the rocks (!), Charles Hartshorne departs from his academic composure to decry as truly unworthy "the rotten foundation" of the basic medieval postulate of an absolute God. Why is it, he asks, that so many of us who profess no allegiance to medieval doctrines or institutions, do not cease our unconscious obeisance to such a postulate? In the last part of this first chapter, the author attains to what Pascal called "veritable eloquence," namely, the natural eloquence of truth.

As the argument progresses, it appears that far from detracting from the lofty values we used to associate with the classical view, the relativity of God both transfigures and enriches such values. The Relative is now seen to include the Absolute and so we are on our way to a reevaluation of the idea of Creation; we see the possibility of a higher synthesis of absolutism and pluralism.

The last chapter diagnoses some of the deficiencies of inherited religions such as otherworldliness, power worship, asceticism, moralism, optimism, and finally, obscurantism, "the theory that we can best praise God by indulging in contradiction and semantical nonsense." It appears to the author in the last analysis, that both theology and Christian philosophy have been on the wrong track for some two thousand years. What actually happened is that men fell down and worshipped their own

REVIEWERS

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary.

HENRY SLOANE COFFIN, author, lecturer, and former president of Union Theological Seminary, New York City.

ROBERT E. CUSHMAN, professor of Theology, Duke Divinity School.

HAROLD EHRENSPERGER, editor, *motive*, the magazine of the Methodist student movement.

JOHN O. GROSS, executive secretary, Division of Educational Institutions, Methodist Board of Education.

HENRY SMITH LEIPER, executive secretary, American Committee for the World Council of Churches.

HARRY V. RICHARDSON, president, Gammon Theological Seminary, Atlanta, Ga.

concept of the wholly absolute or immutable. It would have been more pertinent and much wiser to proceed in Christian thought from the manifest necessity of divine social relatedness to the world, and thus to seek the supreme excellence of deity (its unfailing adequacy) in a conception of divine social relativity.

It is the reviewer's judgment that this book is an important book; further, that in spite of what its title suggests, it is a reverent book. As such it would seem to strike at the very heart of one of the most malignant trends of our day and age, namely, a relapse into crude attempts at the domestication of God. Above all, this book breaks new ground for reconstruction in our Reformed tradition at a time when a new obscurantism seems to abandon the field of religious thought to obsolete forms of neo-scholasticism.

We must, however, point to what seems a basic inconsistency in Professor Hartshorne's treatment. While freely criticizing the Roman Catholic position, the author borrows its method of approach based on a radical distinction between natural and revealed theology. Having cast his lot with natural theology, then, the author ignores any reference to the scriptural framework. The nearest we come to such a reference is the statement that the "personal" conception of God is an important religious value, and by "religious value" is meant "the power to express and enhance reverence or worship on a high ethical and cultural level."

Such an aloofness from Scripture deprives the author of what may be seen to be the main line of approach to his subject, namely, the fact that the unknown God he ignorantly tries to understand, is said to have been disclosed in the context of human history. It was at this juncture precisely that Professor Hartshorne's problem took shape, namely, how could such a God be "conceived without logical absurdity"? For in all evidence it is with this Living God that Dr. Hartshorne is concerned. Otherwise his whole problem would dissipate in thin air. Why, then, omit every mention of Him and of His Word? Such radicalism relegates the author to the realm of mere scholastic discussions which he admittedly loathes. As a result, an ersatz has to be produced, namely a poor philosophical counterpart of the Living One of Israel. And, again as a result, this Living One has to be thought of in likely-to-be-objectionable terms of relativity. Yet, once more, what a poor counterpart for the divine Agency of the Creator of heavens and earth who sits at the roaring loom of history, and reveals himself in and through the very texture of history, including our own life-history!

In proportion as a pseudo-academic objectivity prevented the author from acknowledging the real nature of the problem at hand, his whole argument would seem to have been weakened. And a powerful argument it potentially is, if we are to judge by what is left of it in this epoch-making book! The simple fact that we had to restore the genuine context of the same argument in order to bring out its true relevance, may be seen as ample justification for reluctantly drawing attention to the flaw which uselessly mars a great piece of work.—***Emile Cailliet.***

Sin of a Divided Church

CAN PROTESTANTISM WIN AMERICA? *by Charles Clayton Morrison. Harper & Bros., 225 pp., $2.50.*

Every responsible leader in American Protestantism—minister or layman—should read this book. He may find some matters in it to question, but the total effect is compelling, and he will be moved to repentance and action.

The book sets forth the contemporary situation in which Protestant Christianity, the Christian faith which most of the founders of our country brought with them, now finds itself in competition with secularism and with Roman Catholicism. The former is the more insidious and potent foe, and its votaries are largely apostate Protestants. Through our public education and through many colleges originally founded and endowed by Protestant Christians, through science deified in popular thought as the guide to wisdom, through commercialized entertainment stimulating sensation and dulling reflection, and to a lesser degree through the organized labor movement and through state paternalism which takes the emphasis off individual responsibility, secularism is increasingly capturing the American mentality and rendering it impervious to the appeal of Protestant Christianity.

Charles Clayton Morrison is an acute analyst of the dominant forces in the current scene, and the opening chapters in which he treats the organs and effects of secularism will prove to be eye-openers to most readers. They reveal what Protestant Christians must face, and too many avert their faces to think up more comforting facts. But to this reviewer, Dr. Morrison is convincingly accurate and his portrayal of the antagonists now actively battling on the field against our Protestant Christianity must be squarely confronted.

The other competitor is the growing and increasingly aggressive Roman Catholic Church. Morrison does not

quarrel with the genuine devoutness of its members or the devotion of thousands of its leaders; but he points out clearly that its institutional system, with irresponsible power lodged in the pope and hierarchy, is in irreconcilable conflict both with New Testament principles and with American democracy. He describes its strategy to capture and dominate the mind and soul of the nation. The mental conditioning to which secularism has been exposing our people and which is so inimical to the Protestant appeal renders them more susceptible to that of Romanism. The weakening of the feeling of individual responsibility is exactly the preparation for its authoritarian message.

Turning to the Protestant task, the book points out the weaknesses in our churches—their localism, their sectarianism, their waste of power. The indictment is specific and undeniable. His conclusion is that only an ecumenical Protestantism can with any prospect of success attempt to win the American mind, and that our Protestant churches in their present divided plight are steadily and swiftly losing public respect and attention.

Dr. Morrison is less convincing when he calmly ignores some centuries of history and pictures the perversity of those who continue the Protestant denominations. He oversimplifies in his effort to show that their differences are trifling, and that a clear recognition of the lordship of Christ would end them, or at least so subordinate them that they would no longer play decisive parts in Protestant thinking. He hardly does justice to God's education of a community of His people through the events which called them into a distinctive organism and through the subsequent training He has given them. It would be well to read Bishop Dun's admirable volume, *Prospecting for a United Church* (advertised on the cover of Morrison's book), as a more judicious setting forth of the problems to be faced in achieving unity.

Dr. Morrison's emphasis upon the Headship of Christ over the Christian Church is certainly correct, but that by no means does away with emphases upon the Bible, the creeds, and the structure of the church through long centuries. The evils of Roman Catholicism, above all its sin in absolutizing the church, must be faced; but the Catholic heritage cannot be thrown away without an impoverishment of the church's possessions. Nor is it true, as Dr. Morrison asserts, that "the basis of every Protestant denominational 'church' is the exact duplicate in principle of the basis upon which the Roman Catholic Church is founded." There is a profound difference between the Protestant and the Roman interpretations of religious truth, and hence in their conceptions of the church and of ecclesiastical authority.

But when one has said this, it remains that Dr. Morrison is basically right, and that to continue in our present divided state is both to sin against Christ in whom we are one body, and to doom ourselves if not to defeat, at least to near defeat, on the field where Protestants struggle to win America for the gospel of Christ. One puts down this book, however, reminded that millions of those who own the allegiance of the church of Rome are fellow members with us in the body of Christ, and that any ecumenical church which we hope for must include them.—***Henry Sloane Coffin.***

Christianity as Revelation

THE FAITH OF THE CHRISTIAN CHURCH, *by Gustav Aulén. Muhlenberg Press, 457 pp., $5.*

A time table setting aside a year for Methodists to explore the content of the Christian faith must be regarded as a good thing—but on the side, nevertheless, of being slightly absurd. In reality the church has nothing else to do each year except to understand, possess, and communicate the content of its faith. Any course of reading that aims at renewed understanding of the faith ought to include Aulén's *The Faith of the Christian Church.*

The reviewer is not aware of any book coming from an English press in the past score of years that provides a more comprehensive and coherent summary of the content of Protestant Christian faith. It should be added at once that Archbishop Aulén does not intend to offer an outline merely of Protestant theology. His effort is to portray "catholic" or essential Christianity. This is not something final and fixed; neither is Christianity something evolving in history with its ultimate form and truth awaiting future disclosure.

Christianity is revelation. It depends on God's movement toward man, not initially upon man's movement toward God. Revelation is constantly going on. God is continually at work to manifest himself and his love. But his work is always confronted by forces hostile to his working and his will. It is this opposition to the divine self-revealing in history and in human sinfulness which gives to revelation what Aulén calls its "dramatic" character. The revelation of the suffering but triumphant love of God in Christ is completed revelation. It is once for all.

Nevertheless, it is not efficacious once for all. The work of Christ, the incarnate Lord, has continually to confront human wills and historical situations hostile to its import. Its meaning is always, therefore, discovered in relation to those continually emerging situations. The revelation of God in Christ is complete; but, because it is related to the movement of history, it is never finished. Thus the conception of revelation is neither static nor evolutionary but, rather, "dramatic."

Revelation is unfinished, but there are perennial motifs constituting the inalienable content of the faith. They include the sovereignty of God or the sovereignty of Love. This requires, secondly, the conception of both creation and redemption as depending exclusively upon the unmerited and absolutely gratuitous grace of God. Thirdly, the "essence of Christianity is characterized by the fact that everything in Christianity is related to and determined by the act of God in Christ." It is quite clear to Aulén that there is no Christianity without Christ, not Christ as the realization of the divine element in man, but Christ as the incarnation of the eternal word of God.

Enough has been said to suggest no doubt that Aulén's views have something in common with the neo-Protestant movement in theology. Aulén is the systematic theologian of the group of Christian scholars associated with the University of Lund, Sweden. Other important names of that group are Bring and Nygren. The tradition behind these men is Lutheran. It is dangerous but appealing generaliza-

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tion to say that Aulén's theology is an authentic reproclamation of Luther's Christianity. Nevertheless, it presupposes four hundred years of philosophical and theological criticism and, therefore, is far from being simply Luther.

The Barthian reaffirmation of revelation as God's word to man, not man's word about God, was already an established tenet of the school of Lund when Barth began to write. Aulén rejects Protestant scholasticism, which grounds the faith in the dogma of the inerrant word of Scripture. Like Brunner, he regards the foundation of faith as the witness of the Holy Spirit in the heart of the believer. The witness of the Spirit with man's spirit is the source of Christian truth. There is no way to possess the faith except through that witness. Aulén rejects natural theology and regards apologetics or the theology of "evidences" as having no place in systematic theology. He regards theology as a purely scientific effort to understand and expound the content of the faith. The Christian faith in God as mediated through Christ, rather than God, is the subject matter of systematic theology. It is the assertion of the Lundensian school that the delineation of the faith is a purely objective-scientific undertaking. The reviewer has his doubts. He does not believe (versus Aulén) that the central motifs of the Christian faith can be selected, recognized, or interpreted except from the faith-standpoint. And this is not a scientifically objective standpoint.

The book before us has four parts. Part I, entitled "Faith and Theology," is really a statement of standpoint and method. Thereafter, the following parts are: "The Living God," "The Act of God in Christ," and "The Church of God." The last part treats of the nature of the church, the church and Christian life, the means of grace including the doctrine of the scriptures and the sacraments. The treatment in Part IV is worth the price of the book. Particularly noteworthy is the fresh and stimulating treatment of the sacraments.

This is a big book and not an easy one, but it is good discipline. One would do well to read Part II out of order as the final section of the work. For one who is somewhat theologically equipped, a careful reading of this great work will conduct him to an understanding of the content of Christian faith which will not be too far from the point of its real center.—***Robert E. Cushman.***

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What Is God's Will?

THINKING CHRISTIANLY, *by W. Burnet Easton, Jr. Macmillan Co., 136 pp., $2.50.*

This little book is an honest effort to show that the Christian religion is both tenable and practical in these times. As an aid to that end, the author frequently presents his own faith as an example. It is not an attempt to convert the unconverted. The author specifically states that it is a book "by a Christian for Christians, asking them to think about what it means to be a Christian."

The book is in an intimate, straightforward style and in language that is non-technical and at times slangy.

But despite its sincerity, the book is beset with a number of weaknesses that seriously limit its worth. For example, the norm by which the author determines whether or not we think "Christianly" is the traditional, fundamentalist interpretation of the Christian religion. In espousing this interpretation, Mr. Easton runs head on into all the difficulties that have beset this position ever since the Christological controversies of the first centuries, A.D. It must be said that in grappling with the difficulties, Mr. Easton often comes out a poor second best.

The most serious weakness of the book is the author's own confusion as to just what "thinking Christianly" is. A good illustration is the discussion on thinking "Christianly" about the atomic bomb. True Christians, we are told, should not be unduly frightened or concerned about the bomb. With regard to it, they should go to the Bible and there listen for "a voice not our voice." That voice will tell us that all things are of God, and that the bomb may be God's way of judging and ending the world.

Is this thinking "Christianly"? The use of the atomic bomb by any nation is mass murder. Any person who is morally mature can no more condone mass murder by saying that it may be God's means of ending the world, than he can condone individual murder by saying that it may be God's means of ending a single life. "Christianly thinking" should have more to tell us than this.

Along the same line, Mr. Easton desires to think of the Christian Church as the remnant mentioned in the Bible, and he would include only the Protestant section of the church in that remnant. One wonders if the church would be wise in so regarding itself. This is a day when church membership is greater than ever, when even Protestantism is thinking in terms of a World Council of Churches, and when given inspired leadership, the church has a chance to become a real influence in world affairs. Is it not better for the church to see itself as a great body of Christian men and women fighting for a more godly life in this world, than deliberately to adopt the dwarfed idea of a remnant, thinking of itself as a favored few, self-appointed to remain after some destruction that is to come upon the rest of our brethren?

There are of course some passages in the book that are clear and helpful. The sections on "Prayer" and "Death and Immortality" have nothing especially new to say, but they do say things that many Christians need to hear over and over again.

There is no doubt about it. We need to think Christianly, and we need to do so today. We hope that Mr. Easton's future writings on the subject will give us guidance that is more clear.—***Harry V. Richardson.***

Communist Response

CHRISTIANITY AND COMMUNISM, *by John C. Bennett. Association Press, 128 pp., $1.50.*

At a time when it is a capital offense in Communist Russia to advocate "pure" Communism, confusion follows almost every use of the word. Yet a world in ferment as a result of the ruthless expansion of Soviet power sees Communism as the only serious rival Christianity confronts in its claims on youth. Those who preach Christianity, therefore, need full command of facts behind clashing ideologies.

John C. Bennett has produced a clear, convincing book setting forth these facts. Its 128 pages go far to clear up many misunderstandings.

Six chapters deal with: a point of view; the nature of Communism as promise of a new order, as an interpretation of life, and as a revolutionary method; the main issues between Christianity and Communism caused by Communism's atheistic absolutism, terroristic methods, and denial of personality; the Christian contribution; Christianity and the major alternatives to Communism—alternative economic systems, democracy; and the policy of Christians in relation to Communism.

His view is that "Communism is worse than Nazism because it is better" to quote Reinhold Niebuhr's summary of the same viewpoint. Bennett says: "The good in its [Communism's] idealism and its achievements makes it more effective and more dangerous than a movement that can be shown to be rotten and cynical at its center." It can be met effectively only with ideas by those who understand its false solutions, confront its gigantic evils thoughtfully rather than emotionally, and possess not only a sounder faith but a better program to meet human need.

His analysis of Communism (the longest of the book's six chapters) is alone worth the price of the book in the opinion of this reviewer, who was in Russia during the revolution and who has followed the world-wide Communist propaganda and action for thirty years.

Realistically, the author sees the impact of Communism as a combination of alluring but false social promise and alarming but real Russian power. It foretells a day when the police power of the state will wither, dictatorship will pass, and a free and happy society will arise. (This is the "pure" Communism which it is a crime to advocate openly in contemporary Russia!) This is a promise based upon the false assumption that the only obstacle to justice and brotherhood is the institution of private property, and the false hope that "freedom will be realized inevitably as

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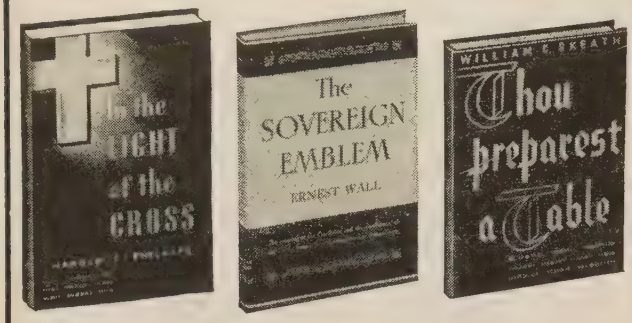

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a by-product of a successful Communist revolution."

The only religious elements implicit in Communism, aside from spurious utopianism, are wrapped up in a humanistic devotion to social goals and confidence in "a historical process with no God other than the process." Like other heresies, "Communism is a response to a certain onesidedness in the development of the Christianity of the Churches." A Christian world unfaithful to its own principles has generated it through a profound sense of resentment.

But the Christian possesses the very things Communism claims to possess—and lacks. This is because "Christianity combines concern for the uniqueness and ultimate worth of every person with concern for the community of persons." "God, as known to us through Christ, seeks a community that is favorable to the real welfare of all his children." Bennett shows why there are in democracy at its best the elements most likely to be needed to develop Christian community as an answer that it is beyond the power of Communism to produce or to destroy.—***Henry Smith Leiper.***

Can Dictators Be Prevented?

DICTATORS AND DISCIPLES, *by Gustav Bychowski. International Universities Press, 264 pp., $4.25.*

This book presents not only a study of dictators, but a discussion of the soil from which they spring. The author is a distinguished European psychiatrist and psychoanalyst and his approach, obviously, is psychological. In fact, this is what gives value and significance to the book.

The opportunity for work on this book was provided Dr. Bychowski by the war. Driven from his home in Poland, and with his practice interrupted, he turned to a study of history. The phenomena furnished by dictators intrigued him, and he set out to discover the general principles associated with the rise of dictators. His findings make him conclude that their ultimate elimination also depends upon a "social prophylaxis" for diseases springing up in the social order.

The dictators studied are Julius Caesar, Oliver Cromwell, Robespierre, Adolf Hitler, and Joseph Stalin. The inclusion of Cromwell in a book with the others may startle some, but Cromwell does not suffer. His religious idealism classifies him as an unselfish leader.

The study of Hitler is timely and confirms many of the evaluations already made. He was a bigoted egotist in whom the reader may observe the operation of the baser instincts, such as hate and greed.

Stalin, like Hitler, is partially explained by circumstances associated with his early life. He, too, brought up by a merciless father, had any moral impulses crushed by his home surroundings. In the development of the Soviet state, Stalin has played the role of a dictator.

Can dictators be prevented? The author finds hope if the ills of the collective ego are studied and particularly if some way be worked out to assure freedom from want for humanity at large. With the progress being made in physical and social science, history may ultimately be shaped rationally. The goal of human evolution, he avers, is freedom and nobility.—***John O. Gross.***

Plays in Modern Versions

FOURTEEN PLAYS FOR THE CHURCH, *Kai Jurgensen and Robert Schenkkan, eds. Rutgers University Press, 275 pp., $3.*

The advocates of the reunion of the drama and religion are loud in their boasting about the rebirth of modern drama in the church. Yet the church in general has never had the chance to see the plays that actually marked the renaissance of modern drama. Phillips E. Osgood's *Old Time Church Drama Adapted* has been for many years the standard text for the directors and teachers who would like to point to beginnings and leave the church conscious of the heritage in the drama. But Osgood's texts, for the most part, retain the archaic language that is characteristic of medieval literature.

Now, thanks to Kai Jurgensen and Robert Schenkkan, we have modern adaptations of fourteen medieval plays, many of which can be produced in the chancel of the church where they rightly belong. Even where the authors suggest that a characterization like that of Herod in *The Innocents*, or secular material, as in *The Second Shepherds Play*, makes the play better suited to a recreation hall or regular stage, with a little imagination in the staging and only a slight change in language, even these can be given in the chancel.

Interestingly enough, when drama has been brought back into the church, it has come in through the back door, through the appendage called the parish house or recreation hall. And for this very reason, it has not assumed the position nor the stature that it should assume if it is to be a part of the real ministry of the church as it should be. The plays in this volume will help to give the historic foundation that has been needed. They will fill the gap that has been apparent in treating the historic background of drama in the church in simple courses in drama in the church. In a few instances, they will give excellent dramatic material for production in the chancel. They supply material that has been used in England but which has not found its way into American churches.

The editors deserve the gratitude of all concerned believers in drama in the church for giving us a working version of *The Birth of Jesus* from the York Cycle, *The Innocents* from the Pageant of the Shearmen and Tailors, *The King of Glory*, and *The Redemption Easter Play*. The *Brome of Abraham and Isaac* is one of the truly beautiful pieces of dramatic writing coming from the medieval period. It should be studied and presented as a chancel drama whenever a group essays the dramatic method.

The stage as well as the church has had many versions of *The Book of Job*. The professional performance with a version and production by Stuart Walker, the British version, and several less successful American attempts, have made the dramatic significance of *The Book of Job* well known. The version in this volume has been adapted from an arrangement by Horace M. Kallen, published under the title of *The Book of Job as a Great Tragedy*. Here is a shortened text using a chorus that has dignity and beauty, even though it has had to sacrifice much of the wordiness of the biblical account.

The production notes, costume sketches, and the music for songs are given at the end of the book. For the music especially, we should be genuinely grateful. This is a book that will fill a gap in the dramatic libraries of churches, but it will be a gap that will now come alive with action that for the dramatically minded is the only true bridge from the "word" to the "flesh."—***Harold Ehrensperger.***

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Ford and Hoover: Two Rugged Individuals

Reviewed by JOHN O. GROSS

OUR UNKNOWN EX-PRESIDENT, *A Portrait of Herbert Hoover, by Eugene Lyons. Doubleday & Co., 340 pp., $2.95.*

THE LEGEND OF HENRY FORD, *by Keith Sward. Rinehart & Co., 550 pp., $5.*

These two books have been written to change the public's attitude toward their subjects. Lyons contends that Herbert Hoover, who went from the White House in 1932 to the national dog house, was ruthlessly maligned by masters of vitriol and smear. He has been unjustly charged with the depression and the suffering associated with it.

Sward's aim is the opposite. He avers that the public's conception of Henry Ford has been built upon a false synthesis. A synonym for legend is myth, and the author holds that the facts contradict the build-up of Henry Ford as a warmhearted personality distinguished by his democratic respect for men.

Both Hoover and Ford came out of a period closely associated with pioneer life. Both knew the hardships of farm life. They were "self-made" men and, in the finest tradition, real Alger heroes. Hoover, orphaned at ten in Iowa, moved to live with relatives in Oregon until he was ready for college. From the time he entered Stanford as a freshman, Palo Alto, California, has been regarded as his home. Ford as a young man had little interest in farming and found work in Detroit, the town he was later to help make the automobile capital of the world. His synthetic nostalgia for pioneer life was later to be perpetuated in a museum housing mementos of early America.

The books resemble only in their differences. Hoover is Lyons' hero while Ford is Sward's miscreant. Sward, in tracing the growth and development of the automobile industry, recounts the part played by such men as Nash, the Fisher brothers, Willys, Dodge, Leland, and others. In fact, the list of men who are referred to as Ford alumni is an extended one. But between most of them and Ford there developed sharp differences and irreparable breaks. On the other hand, Hoover always had a large retinue of intimate associates. No attack, it has been noted, ever has come from people close to him. The Hoover "alumni" with hardly any exceptions were the men who loved him best, and in the "fifty years of business and public service not one major associate of Hoover has turned against him." He has no "ex-friends."

The Ford story is built around the development of the automobile industry. While the automobile is of French origin, about all France has contributed are the words "automobile," "garage," and "chauffeur." In 1903 France lost the leadership in this field to America. Yankee machinists like Olds, Ford, and Studebaker were destined to enlist American technology for the development of the industry. In fact, the natural resources of this country assured the new invention an important future.

The name of Henry Ford is intimately associated with the Model T. Up to its invention, the automobile was limited to the rich and was hardly more than a toy for the well-to-do. The Model T achieved instant popularity because it was within the reach of the pocketbook of the man on the street, and its mechanical principles were so simple they could be mastered readily by the average person. From the humble beginning, Henry Ford was swept along until the Ford holdings reached upwards in the billions. In fact, in 1919 Ford refused one billion dollars for his interests.

The author gives many pictures of Ford taken at different slants. Stepping out of the automobile industry he shows him in court pressing his suit against the *Chicago Tribune*, which described him as "an ignorant idealist" and "an anarchist." Ford as the emissary for peace, sending the famous Peace Ship to Europe during World War I, is also listed into view. He is shown as a crusader against the international Jew whose crusade was brought about through the promiscuous statement concerning Jews. His camping trips with Thomas Edison and Harvey Firestone once were reported minutely by the press.

The foregoing are but sidelights. The author's purpose may be suspected to be to give Ford's record in connection with labor. As an employer, he was paternalistic, temperamental, and unscrupulous. In fact, relationships with the fascists and their American counterparts or envoys are intimated. The author does not credit any of his publicized gestures, such as the five-dollar day, to generous motives. He saw in the

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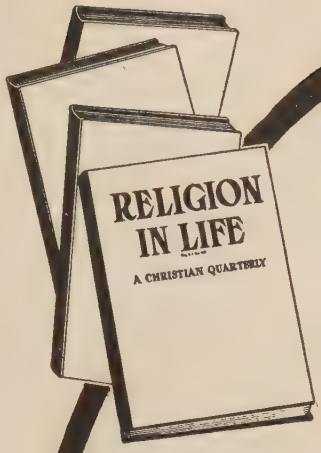
whole Ford setup at Dearborn a great feudal empire presided over by a monarch in a million-dollar house and guarded by an organized force of ruffians.

The climax of the book is reached in the struggle between Ford and the labor unions. Through the chapters the author claims altruistic purposes for union leaders bent on organizing the Ford company. In fact, the author himself was for many years public-relations counselor for several C.I.O. unions and may be suspected of painting the Ford background with somber colors in order to gain favor for the unions. At any rate, it is doubtful if his work will be regarded as sufficiently objective to be accepted as the last word on the controversial Ford.

A better day for the Ford industry looms under the leadership of Henry Ford II. Now that the company is out from under the domination of the founder, the author believes Henry Ford II will be able to carry out reforms opposed by his grandfather. Edsel Ford, his father, fares as hardly anything more than a hyphen between his father and his son because of the conflict in social views between him and his father.

Regardless of the obvious slant of the book toward the unions, it is an interesting analysis of a commanding personality. Its carefully documented references show painstaking research, and its lucid style makes for easy reading. The author, now practicing as a clinical analyst and psychotherapist, brings to his task unusual qualifications. To students of the economic aspect of the machine age this book will prove valuable.

Hoover, in contrast to Ford, has suffered from poor public relations. He has become a symbol of the die-hard conservatism and the name about which all of the woes of the depression center. (Only recently, Mrs. Eleanor Roosevelt added her voice to many others in absolving him of blame for the economic collapse.) But, Hoover's closest friends admit his special aptitude for developing public antipathies. He would not dramatize situations and use them for courting personal prestige. His integrity and Quaker disregard for worldly honors made him unwilling to compromise, camouflage, or misrepresent. He said what he believed to be true without asking, "Does the public want to hear it?" His psychological make-up poorly qualified him for politics. His gifts were not those that qualify one for maneuvering people through mass emotion or blind loyalty.



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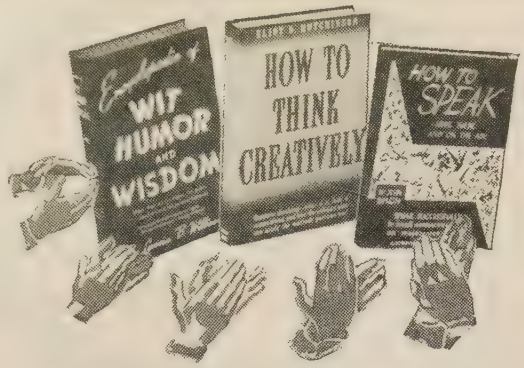

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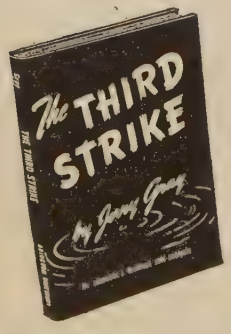

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In recent months, with the cooling of the passion of the nineteen-thirties, interest in Hoover has risen. The current estimate of his countrymen may be discerned by references to him as "our first citizen" and "elder statesman." His advice and counsel is sought by the president and other political leaders. It may be informative, to a generation fed on the propaganda which associates Hoover with all sorts of reactionary policies, to learn that many of the reforms associated with the Roosevelt regime were rejected by him. When he was urged by the Chamber of Commerce to support the N.R.A. scheme, he replied he would never be a part of any attempt to smuggle fascism into America through the back door.

Hoover's concepts of social justice, Lyons contends, are attested by the Children's Charter, a significant declaration of the rights of the children, the repudiation of the Grover Cleveland precept which rejected all governmental responsibilty for the welfare of its constituents, and continued opposition to cure-alls that would have led our country into an unrestrained corporate or collective state.

Ford will be remembered as a man who became a billionaire before he was fifty years of age. His name is associated with money-making, not philanthropy. The Ford Foundation is the richest one in America, but so far it has not announced any policies concerning the use of its resources. Hoover made a fortune in mining operations. At forty, when he was in a position to become one of the nation's richest men, he decided that the rest of his life would be given to public service. His talents dedicated to this purpose were first used to save ten million Belgians from starvation during World War I. Later, when the war ended, as the administrator of the American Relief Administration he handled plans for feeding 500,000,000 persons on the whole continent of Europe. It emerged as the only wartime agency which escaped charges of malfeasance.

This book does not seek to build up the Hoover legend by contrasts, yet it is impossible for the story to be written without some comparisons with his successor. But in these Hoover does not always come out at the short end. For instance, the Hoover family never had a fraction of the publicity that Fala had; yet in line with valued American traditions, the family and domestic life, personal conduct, and home atmosphere were exemplary. History will likely use the discourtesies he endured to magnify his personal magnanimity.

BOOKS briefly noted

ST. AUGUSTINE'S THE LORD'S SERMON ON THE MOUNT; *the Very Reverend John J. Jepson, trans. The Newman Press, 227 pp., $2.75.*

This is one of the volumes in the "Ancient Christian Writers" series being edited by Johannes Quasten and J. C. Plumpe of the Catholic University of America. Few pastors will be interested in the allegorical methods Augustine uses to comment on the Sermon on the Mount. Nevertheless the insights from this enduring work of the great saint of the intellect would be helpful to the devotional life of any pastor.

THE QUEST OF THE HISTORICAL JESUS, *by Albert Schweitzer. Macmillan Company, 413 pp. $5.*

More than forty years have passed since the publication of the first edition of this critical study of two centuries of Christological thought from Reimarus to Wrede. The work remains unique in its field. Amid the conflicting claims of diverse Christological interpretations, Schweitzer steadfastly maintained emphasis upon the fact that "the historical Jesus, as He is depicted in the Gospels, influenced individuals by the individual word." Schweitzer's own life and work can be interpreted in the light of the following words about Jesus in the last paragraph of this book:

"He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

PREACHING FROM THE PSALMS, *by Kyle M. Yates, Harper & Bros., 203 pp., $2.*

A series of twenty sermons, based on twenty different Psalms. The series is equally valuable as an example of expository preaching of the highest order, as an exhibition of the marvelous wealth of preaching materials that can be found in the Psalms, and as a most helpful book for personal devotional reading and study.

JONATHAN FISHER—MAINE PARSON, 1768-1847, *by Mary Ellen Chase. Macmillan Co., 280 pp., $4.*

The life story of a most versatile country parson whose characteristic motto was "Let every hour of life be filled to the brim." Jonathan Fisher, Harvard graduate of the class of 1792 and Congregational minister for nearly forty years at Blue Hill, Maine, performed his pastoral duties with conscientious and exacting care. But he also found time to farm, serve as a missionary, participate in social reform movements, and further demonstrate his gifts as a writer, artist, engraver, scientist, mathematician and surveyor. His Diary, church records, and letters furnish ample materials for a striking biography and an unforgettable picture of New England church and community life in the early 19th century. The author, Professor of English Literature at Smith College and a talented novelist, has used these materials with rare skill.

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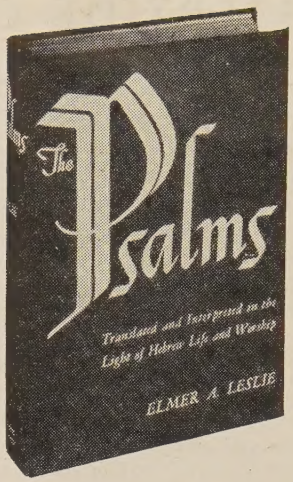

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EASTERTIDE CALENDAR

[*Continued from page 33*]

of spirit that keeps church and people together, that merges the interests in which all can participate. "The inevitable necessity of taking the consequences of each other's living" requires a rightly directed readjustment of community interests.

Correctives are necessary and straight thinking is essential for a get-together on the things upon which we can agree. An outmoded plan will be of little avail to bring needed results. "We are literally remade by our contacts with others." A unified interest is necessary for the good of all concerned in the community. Good will and co-operation, with sincere desire for the larger good, do in no wise lose their reward. Our hope and salvation are in co-ordinate agreement on the ways and means to perfect efforts that will yield the fruitage of our endeavor.

Changes necessitate a better grouping of churches in small communities, due to the problem of jealousy and selfish purposes of persons involved. Is it not admitted that pettiness, a desire to be in the limelight, and loving the pre-eminence splits up the solidarity and usefulness of a well-regulated and spiritualized church? With all due deference to our organizations that are doing a worthy work, it must be conceded that the pre-eminence of the church is sadly neglected, and the welfare for which the church stands made inoperative.

Many aspects could be touched upon here, but time and space will not permit it. However, it should be mentioned that abandoned churches, where economic conditions have changed and new enterprises are beginning to flourish in the community, these churches, with new courage, zeal and consecration, are re-establishing houses of worship where God's honor dwelleth and where song, prayer, and praise are poured out to God.

Prayer: Dear Lord, there are possibilities in us that we have not lived up to; there are limitations we have failed to overcome. Help us to realize how we may better serve thee, honor and glorify thee, by precept and example, through the enabling act of thy Spirit.

May we make use of the opportunities that are so fraught with the accomplishments of our advancement. Give us courage and zeal for every good word and work that we may fulfil thy purpose in our lives through Christ, the author and finisher of our faith. Amen.

26 *Ascension Day* (Thursday). Scripture readings: Rev. 5; Luke 24:44-53.

The story is colorful and graphically told. It is the sequence of connecting earth to heaven. Jesus ushered in the time for the expansion of the truth revealed in ways of our extended knowledge; developed in this our day and continued to the Spirit's revelation. To perpetuate Christ's power in the Holy Spirit, Jesus left his disciples, so that he might be with them forever.

Subsequent history confirms the testimony of the apostles. It doesn't matter if we are unable to formulate a theory about levitation as to Christ's body or what science, philosophy, or theology has to say about the disciples gazing into heaven. There is something of more infinite value to apostles, prophets, and followers of the Lord Jesus who witness a good profession before men. They "count not their lives dear unto themselves." The Holy Spirit confirms their testimony of experience.

The lordship of Jesus is at the heart of everything. The earliest Christian creeds so recorded it. The changes needed to keep alive the regenerative and impelling force of eternal life are consummated by a living faith. Jesus is above all principalities and powers.

As John R. Mott testified: "It was overwhelmingly proved that the more openminded, honest, just and generous we were in dealing with the non-Christian faith, the higher Christ loomed in His absolute uniqueness."

A great cloud of witnesses ascribe that Jesus is Lord, that he holds absolute sovereignty (in every department) over one's own life, and sanctions every truly surrendered will.

Prayer: To thee, our loving Lord, we pledge our devotion in giving thee our hearts. Take us in obedience to thy will, mould and fashion us in the spirit of Jesus, who by his gracious presence, helps us to conquer in all phases of life, and causes us to sit in heavenly places in Christ Jesus. May we not fail thee. Make us in thought, word, and deed like unto thee, our blessed Lord. May thy grace be adored forever. Amen.

29 *Sixth Sunday after Easter.* Scripture readings: Eph. 4:1-13; John 14:12-21.

The Apostle John gives Christ's consolation, comfort, pledge, and his mutual love of his disciples as he prepares them for the time of his departure. He designates the Holy Spirit as Comforter, Teacher, and Guide, and assures them of the new dispensation. Apostles, prophets, and evangelists are designated to carry on the work to its consummation, edifying the body of Christ. Paul admonishes the Ephesians to speak the truth in love, that they might grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Prayer: Almighty God, teach us in all things to make progress in conforming our wills to him, and may we seek the things that are above and deplore our sins of omission and commission. Help us to perfect holiness in the fear of God. Amen.

30 *Memorial Day.* May the day perish that fails to observe and cherish its true intent and purpose. Its observance lives in the hearts of those who have been made better by the memory and recall the sacrifices so unselfishly offered.

Our tribute is not tainted with unworthy thought nor dishonored with wrongdoing. Those who sacrificed their lives to save our nation from destruction are honored and revered.

Time should not dim nor duty fail of our expressions of remembrances, kept year by year. *Greater love hath no man than this, that a man lay down his life for his friends.*

We cherish their memories and pray that they may not have died in vain. "They rest from their labors and their works do follow them."

It is for us the living to count the blessings that in God's wise providence we are permitted to enjoy. We must not fail in emulating the virtue of our Christian patriots.

May this be a day of penitence for those who suffer remorse and have wronged their fellows by an uncharitable spirit and bad deeds done in moments of thoughtlessness.

Deep are the wounds made and the sufferings that are entailed. The tender mercies of God are unfailing in forgiveness and restitution. Confession and reformation restore peace of mind and heart.

Prayer: Our gratitude extends to thee, our divine Lord and Savior, for thou hast not dealt so with any nation. We pray thee make us worthy of thy care and protection and help us to fulfil thy righteousness in a right relation with thee. Thou hast overcome the world and redeemed it for thine own. May all thy gracious purposes be fulfilled in us. Thy kingdom come and thy will be done on earth, as it is done in heaven, for Jesus' sake. Amen.

National Family Week

May 1-8

METHODIST CHURCHES are urged in *The Discipline* to observe National Family Week which begins this year on May 1 and continues through May 8.

The purpose of this observance is to focus attention upon the importance of religious living and Christian teaching in the home and the need for close cooperation between the church school and the home and the use of religious literature in the home.

Interest created during National Family Week should be carried on and stimulated throughout the entire year. Families should be encouraged to take part in all church activities and constantly be reminded of the many opportunities for making their church and home experiences happier.

The Christian Home is Methodism's family magazine and its purpose is to unite the church and home. It is a magazine that points out to parents the best ways of establishing and maintaining truly Christian homes. It tells them how to meet the difficult situations that naturally arise in a home; how to get their children interested in the important phases of life; how to deal with behavior problems; how to plan proper recreation; and how to conduct family devotions.

Every parent and every person who works with children should read *The Christian Home* regularly. It is as necessary as their daily newspaper—as friendly as a glowing fireside—as helpful as a lighted path.

H. Armstrong Roberts

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Behold I Am Alive

¶I was in the Spirit on the Lord's day, and I heard behind me a loud voice. . . . ¶And on turning I saw . . . one like a son of man, clothed with a long robe and a golden girdle round his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. . . . ¶When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades."

—From *The Revelation to John, 1:10-18*